

UNIVERSITY OF ILLINOIS LIBRARY

5 CENTS A COPY

THE AUG 1st 1919

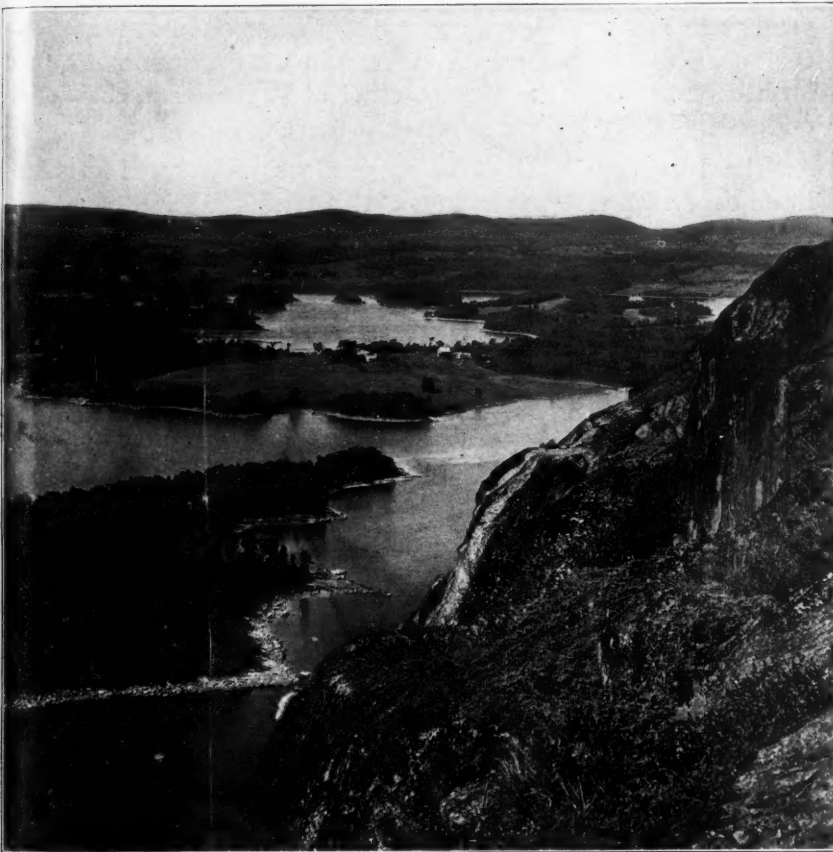
\$1.50 A YEAR

CHRISTIAN WORKERS MAGAZINE

Vol. XIX

AUGUST, 1919

No. 12



View from top of Malden Cliff, Camden, Me., where the Bible Conference (August 31-September 7) will be held. See article page 890.

AMES M. GRAY
Editor

J. H. RALSTON
Associate Editor

More Than 400 Inquiries From Army And Navy Men

indicate that many of them will enroll for the fall term of The Moody Bible Institute.

There is a large increase in the number of men and women now being enrolled, and none will be turned away who can possibly be accommodated, for **the need of Bible trained workers is verily our country's greatest need.** What else but the effectual preaching of the gospel can cope with the fast increasing lawlessness? Surely the present state of America and the world cries out for it as never before.

The Institute's work is being graciously prospered of God in all departments:—an enrolment this term of 1262 in the Day and Evening Classes, 153 of the Day students missionary volunteers; enrolment of active Correspondence students 4,515, an increase of 704 over a year ago; and in Chicago open air meetings, jail meetings and a summer tent campaign are going forward with marked evidences of blessing, under the direction of the Practical Work Department.

In God's providence the Institute is almost wholly dependent upon the gifts of His people to provide the free training given Day and Evening students (which now costs about \$190,000 a year), and to keep up with the constantly increasing needs of the work.

Without endowment (save a comparatively small amount), and without the backing of any large organization, we can only look unto Him, and make known the greatness of the need. Our fiscal year ends August 31, and generous giving is needed quickly that the year may be closed free of debt.

Investment here is investment in ETERNAL LIFE for multitudes! Think it over; pray; and give NOW, as God leads.

THE MOODY BIBLE INSTITUTE

153 Institute Place

Chicago, Illinois.

THE Christian Workers Magazine

August, 1919

Editorial

The Story of a Striped Bicycle Or, One Reason for the Verbal Inspiration of the Bible

AN UNCLE was visiting a New England relative and promised his young nephew a new bicycle on his return to his home in the middle West.

Accordingly not long after his arrival there, he dictated an order to a neighboring factory to forward a striped bicycle to his nephew's address, meaning one that was not painted in a solid color, but decorated with stripes.

In the course of a fortnight a letter was received in the handwriting of his nephew which he took to be an acknowledgment of thanks; and as he is sensitive about accepting such acknowledgments and prefers not to read such letters, he destroyed or dropped it unopened into the waste-basket.

Within another fortnight a letter was received from the boy's father, and also assuming it to contain thanks he disposed of it in the same way.

By and by postal cards from his nephew began to drop in upon him almost daily, couched about in these words:

"Dear Uncle:

When are you going to send me the rest of the bicycle?

Your loving nephew."

Finally it dawned upon the uncle that something was wrong, and asking his stenographer to show him a copy of the order he had dictated to the factory, he discovered that "striped" had been spelled with two "p's" instead of one, and that his nephew had received a "stripped" bicycle, which meant that he had the wheels and the bar connecting them, but no saddle, handle-bars, tires, or pedals.

There are some who say that the Bible is inspired as to its thought but not its words; its substance but not its form. In their opinion God gave the thought to the writers and left them at liberty to express it in their own way.

If so, how does the reader know that he has God's thought?

Did not the uncle give his thought to his stenographer? And did not the stenographer honestly intend to give it to the bicycle factory just as it had been given to her?

Why was it not done? The answer is because she was human, and it is human to err.

The human writers of the Bible were men of like passions with ourselves. They were not inspired always and everywhere. Sometimes they made mistakes. Moses was prevented from entering into the promised land because of one; David's errors are known to all of us; Paul wist not that it was the high priest to whom he had spoken disrespectfully; John would have called down fire from heaven to destroy a Samaritan village.

How could we be certain that God's thought had been given to us precisely as it had been given to these men to pass on to us, if the same power that revealed it to them had not accompanied its transmission to us?

As A. J. Gordon once said, "To deny that the Holy Spirit speaks in Scripture is an intelligible proposition, but to admit that He speaks, how do we know what He says except as we have His words?"

A mechanical theory this is called, the human writers would be mere machines if it were true, and all that.

But suppose they were mere machines, what then? Which is better, to feel assured that the human writer's free agency was not impaired, or that we actually possess the Word of God?

And what folly it is to say that the God who made man and gave him free agency, is unable, without infringing upon the gift, to communicate to him His thought and control him in expressing it without error?

Is man free in his mind or in his mouth? Shall we say that he is free while God controls his thought, but that he becomes a mere machine when that control extends to the expression of his thought?

But no matter what we think about writers becoming mere machines, or divinely controlled stenographers as some say, the fact remains that such is very nearly the picture which we have in 1 Peter 1: 10, 11, where it is written:

"Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow."

These are the Old Testament prophets who prophesied of the grace that should come unto us. And yet it was not the prophets themselves who prophesied but the Spirit of Christ who was in them.

And after they had delivered the prophecy they began to inquire and search diligently as to what it meant. Does this look as though they had first gotten the thought or the words?

The answer is that the same Spirit who caused them to deliver the prophecy now graciously revealed to them what it signified.

"If they were prophets on the manward side, they evidently were pupils on the Godward side." Or, as another puts it, "With all possible allowance for the human peculiarities of the writers, they must have been reporters of what they heard, rather than formulators of that which they had been made to understand."

The reader may forget most of the above argument and evidence, but we trust he will be helped as to the main point by the story of the striped bicycle.

Editorial Notes

During the late war some of the former students of The Moody Bible Institute served as chaplains in the navy which brought us into touch with the spirit governing the high officials in our navy department in a way that is greatly encouraging.

Navy Chaplains It is evident that the naval authorities want men as chaplains who know God and who know men and who know how to introduce God to men. They call for chaplains whose spiritual life is virile and helpful, and whose messages cover the fundamentals of Christianity

as well as their practical application in everyday life.

Chaplains in the navy are not desired who live according to the standards of the world, who play cards for example, and indulge sometimes in questionable stories peculiar to men who are segregated from the refining influence of society with the opposite sex. They need to be gentlemen and at ease in approaching gentlemen. While strong and clear in their own convictions they are expected to know how to tolerate and be liberal towards the convictions of other people.

To quote from *The Naval Chaplain's Manual*: "A navy chaplain should not only have the faith that will remove mountains but have sense enough to know when to remove them and how and where to put them down. He must not allow weather or adverse circumstances to prompt the suggestion that religious services be dispensed with. He must be not only willing, but anxious, to hold church regardless of circumstances. The chaplain who does not know how to emphasize divine worship has no business on board ship."

We may well be grateful to God for such instruction coming from the head of our navy, for Capt. Frazier, chief of the chaplain corps, is voicing not only his own feelings but those of his chief, Secretary Daniels.

Of course chaplains have a good deal of educational work to do in the instruction of the men through lectures regarding the countries which the ships visit as well as to guide them in their use of the ship's library. They should lead also in social activities of the right kind, but that the religious side of their work should thus be exalted and emphasized, as it is, makes our heart glad.

Christian young men looking toward such work for a vocation are welcome to The Moody Bible Institute for the training it is able to give in that direction, and for any other help it can offer them.

* * *

Last month a murderer was hanged in Chicago, and the night before his execution the unhappy man paced his cell crying:

Jailer "Give me dope—please—please,
and give me dope—anything—morphine
—cocaine—opium!"

Minister A minister who came to see him was so affected that he interceded with the jailer.

"It's cruel to let him suffer," he exclaimed, "can't you let him have something?"

"Give him religion," replied the jailer. "That's better than drugs. Let him see how it feels to face some of the naked realities of life without the false nerve."

We do not speak of the sad incident to condemn the minister. The flesh shrinks from being in his place. He may have tried to give the man religion, to have preached Christ to him. He may have failed, and have lost heart and head, too.

But the point is that in principle, the jailer was right and the minister wrong. The two seemed to have exchanged places at that awful crisis in the life of a human soul. The jailer was the sinner's friend, and the minister, all unwittingly we do not doubt, was for the moment in league with his deadliest enemy.

To be doped into eternity by an ambassador for Christ, whose privilege it might have been to have opened unto him the kingdom of heaven! Why should the minister have given up while a moment of life remained? How more potent the

saving and comforting Word of God to calm that life than all the opiates ever known!

Had the minister forgotten the dying thief upon the cross? Had he lost faith in prayer? Did he question God's power to save? O, if he had only clung to the Angel of Jehovah as Jacob did and had not let him go!

We speak from very intimate knowledge of such cases. We know how God has honored faith and glorified Himself in the salvation of such men. He is able to deliver all who come unto Him, none are cast out. O, for a friend to tell that story, to bear that witness to an agonizing soul and to hold on, and to stand by, and not to give up until the poor, helpless sufferer drops into the Saviour's open arms.

"The false nerve!" How true the jailer spoke. Every unsaved man scoffing at the gospel is simply a victim of "the false nerve," and no one knows it better than he. O, that his eyes might be opened to see "the naked realities" and cry for deliverance, for God would save him.

* * *

A claim agent of a Life and Accident Insurance Company gave us a practical demonstration of this the other day.

His company asks policy-holders to
Sin pay \$5 annually for a weekly indemnity
Is of \$5 in case of accident, which is just
Costly \$2 more than they need pay if all of them were honest.

In other words, so frequent and successful are their attempts to cheat the company, that 40 per cent of its receipts are required to meet false claims and to do detective and legal work in watching out against them.

This not only demonstrates that the way of the transgressor is hard, that sin is costly in time, to say nothing of eternity; but it also demonstrates if there were any further need for it, that in this world the innocent must often suffer with the guilty.

We groan under the high cost of living. What a reduction there would be in that, both radical and permanent, if only all of us were honest—producer, common carrier, middleman and consumer!

When will these groanings of creation cease? When will our travail end? When will He appear to put an end to sin and bring in everlasting righteousness?

What a simple life men will be able to live in the millennium, and how little money they will need then!

* * *

We call particular attention of our Sunday-school readers to the advertisement on another page regarding Mr. Hugh Cork as an addition to our staff of contributing editors.

A His long and varied experience
New in the Sunday-school world, his
Feature popularity with Sunday-school leaders and teachers, his ready pen, his loyalty to the Bible as a divine revelation,

his yearning desire for the salvation of souls and his eagerness to help in every way, ought by God's blessing, to prove a great benediction to our present circle of friends and a means of its considerable enlargement.

We earnestly ask your prayers and your assistance to this end. Please tell others what we are trying to do, endeavor to secure their subscriptions to the magazine, and thus help us all you can in fighting the good fight of faith in which the evangelical press of this country is now engaged in the face of an arrogant, vigorous, well-equipped and strongly supported foe.

✱ ✱ ✱

A contributor in our June issue spoke of the

"Societe Academique D' Historie Internationale" of France, as though it were identical with what is known as the French Academy. He

An Error of Ours discovered his error and called our attention to it in time for the article to appear correctly, and it is our fault that it did not.

The member of our force who shoulders the responsibility is seldom caught napping in such matters, and asks us through the editorial columns to present his apology to the contributor, our readers and all concerned. It is additionally regretted that the correction and apology did not appear last month, and for this also we take the blame.

The Lord's Coming and the Proper Meaning of the Bible

By Rev. W. H. Griffith Thomas, D. D. Toronto, Can.

This is the second of three papers by Dr. Thomas on the Lord's coming and the Bible, prompted by Dr. J. H. Snowden's book on the Lord's return.—Editors

THE question of premillennialism as against postmillennialism turns very largely on the proper interpretation of certain passages of Scripture and it is therefore natural to examine the exegesis of the more important parts of the Bible which is found in Dr. J. H. Snowden's book, "The Coming of the Lord: Will it be Pre-millennial?" It will not be possible within the limit of this article to consider every passage adduced, but by giving attention to the outstanding ones, and overlooking nothing of importance, it will be easy to decide whether or not Dr. Snowden's interpretations are satisfactory and conclusive.

Do Premillenarians Avoid Matthew 28:18-20?

Perhaps the most prominent point made is that the great commission of Matthew 28:18-20 is studiously avoided by those who favor premillennial views; indeed, they are said to "evade" it by a "device" that "reduces the words of Christ to a verbal quibble." Dr. Snowden charges premillennial writers with "keeping away" from this passage, because "they seem to suspect that it contains some hidden danger, or is loaded with dynamite for their doctrine, as indeed it is." He goes further, and alleges that Dr. A. T. Pierson, Dr. Horatius Bonar and a number of other premillenarians carefully and deliberately refrain from considering this text, an attitude which is said to be due to "remarkable premillenarian antipathy" to it. Indeed Dr. Snowden holds that this great commission is "an insurmountable rock" in the way of premillenarians. Let us see whether this is so.

The main point of discussion on this text

is as to the meaning of the phrase, "make disciples of all nations." The English is ambiguous, but the literal rendering of the Greek is "make all nations disciples," not "make disciples out of all nations." The commission in this verse embraces whole nations rather than individuals from among them. It may be compared with Acts 14:21 which means "made many people disciples." But at once comes the inquiry whether the phrase in Matthew 28 defines other passages and teaches that the scope of the work is national rather than individual conversion. Or is it to be understood in the light of other passages as meaning the presentation of the gospel to people of all nations without exception? Certainly in Acts 15:14 "to take out of them," indicates individual evangelization and discipleship, and what is of equal importance is that neither the immediate followers of Christ, nor any Christians since then made all the people to whom they preached so much as even professed disciples. So that if Dr. Snowden's view is true, *the great commission has never once been carried out*. But if Matthew 28 gives the aim and scope, and passages like Acts 14:21 and 15:14 the actual results, everything is clear. And that this is the true view of the great commission, exegetes of the first rank bear testimony. Thus Meyer interprets the passage of "all nations without exception" (25:32; 24:14; 26:13), thereby cancelling Matthew 10:5. Plummer similarly refers the passage to "the whole human race" in contrast with the limitation of 10:5. And if the passage really means to make disciples out of all nations none have done this work more thoroughly than missionaries of premillenarian views.

For these reasons it is maintained that men like Pierson and others have not avoided, still less evaded, this passage, but have written in clear view of it, knowing that its proper interpretation is wholly in harmony with the premillennial position. It is scarcely possible to avoid thinking that Dr. Snowden has all unwittingly given himself unnecessary trouble over this passage by charging premillennarians with ignoring it. They might as well say he ignored or "evaded" or "avoided" Luke 18:8, "when the Son of Man cometh shall he find faith on the earth?" What is the interpretation of this on postmillennarian grounds? It is not included in Dr. Snowden's index of texts.

Distinction Between "World" and "Age"

Before leaving Matthew 28 attention should be called to Dr. Snowden's singular omission to distinguish between "world" and "age." The passage speaks of "age" and yet Dr. Snowden interprets this of "all the ages of the world" and says it "reaches through the centuries and will go on to the end of time." But surely this is not the meaning of the Greek word "age." I submit with deference and yet with that confidence that it is impossible to identify "world" and "age" as Dr. Snowden does.

The well known passage in Rev. 20:1-7 naturally receives much attention. Dr. Snowden gives two interpretations but favors the second. He starts by arguing for the precariousness of the premillennarian position, which would establish a doctrine on this one passage from a symbolical book. But there are many other passages which speak of a "millennial" period, even though they say nothing of its actual duration. Sections like Isaiah 2; 4; 9; 11; 25; 35; 65; 66; Psalm 2; 72 and others, are not to be spiritualized away to refer to the Christian dispensation. They have never yet been fulfilled, and so far as this present age is concerned, there seems no likelihood of it.

Revelation 20:1-7 Properly Interpreted

Then, Dr. Snowden argues that the passage in Revelation refers to "souls" and not "bodies" and that therefore there is no resurrection of bodies. But whoever heard of the resurrection of "souls?" The reference is to the "dead" and the distinction between "souls" and "bodies" made by Dr. Snowden seems baseless and impossible. The view of the passage favored is that the reference is to the souls of the redeemed in Paradise, the intermediate state. But there is nothing in the context to support this interpretation, and it is also surprising that a truth taught clearly elsewhere should be repeated here in so symbolical a way. Dr. Snowden himself does not seem satisfied or happy with his own view of this passage which does not in the least account for the passages already quoted descriptive of a period of earthly peace, rest and prosperity. And at least it can be said that the view here favored seems quite as unlikely and

impossible as the premillennial explanation does to Dr. Snowden.

It is at once interesting, and significant to read Dr. Snowden's admission that on the postmillennial view it is impossible to "watch" for Christ's coming "with a sense of expectancy as though it were imminent." And yet one of the words used means "eager expectation" (Rom. 8:18, 23; 1 Cor. 1:7). What is the proper exegesis of this term according to postmillennarianism? To say that death is a coming of Christ and that His exhortation to "watch" applies literally to this event, is to assert what the New Testament nowhere warrants. Death is a departure to be with Christ, as in Stephen's case, and not a coming of Christ to the believer in any New Testament sense of the "coming."

"Church" and "Kingdom" Distinguished

The identification of the Kingdom and the church is another instance of erroneous exegesis, because it is impossible to substitute "church" for "Kingdom" in many of the passages, and it is equally impossible to spiritualize the Old Testament teachings about the Kingdom and make it refer solely to the present age of the gospel. There are still many Old Testament passages unfulfilled in their entirety, even though there was a primary and partial realization of them when Christ came. To take two only, Luke 4:16-21 and Acts 2:16, it is impossible on any proper exegesis to say the meaning of the Old Testament passages were exhaustively fulfilled at that time. We have only to substitute "church" for "kingdom" in the Lord's Prayer to see the utter impossibility of identifying them. The kingdom is both inward and outward, present and future, spiritual and temporal, but Dr. Snowden's exegesis fails to account for the latter of these aspects.

As another illustration of Dr. Snowden's exegesis take this: "The sword has a place in the business of building the Kingdom of God in this world. Jesus Himself said so. On one occasion he said to His disciples. . . . 'buy a sword' Luke 22:36 . . . The sword, with other forms of physical force, then, has a place in the work of the kingdom. 'My sword shall be bathed in heaven' (Isa. 34:5). Surely there is some serious confusion here.

One more passage may be adduced in support of the contention that Dr. Snowden's exegesis is unsatisfactory. He says that "the last days" of 2 Tim. 3:1-5 refers to the time, then present, and not to the future. But commentators like Plummer do not agree with him, for they interpret the words more naturally when they speak of the features described by the apostle as referring to the time up to the coming of Christ.

Dr. Snowden's Impossible Exegesis

There are yet other instances of Dr. Snowden's impossible exegesis. In his strong and, in must be confessed, not always fair opposition to premillennialism he has given forced interpretations to passages which will not only confirm in

their position those who hold the premillennial view, but also will make them and others feel that a view which expounds and apparently

demands such curious interpretations necessarily stands condemned of weakness and of lack of Scripture support.

The Evangelization of the American Jew

By Rev. Charles P. Meeker, Director of the Practical Work Course of The Moody Bible Institute

An address before the Chicago Hebrew Christian Conference

THE early experiences of a ministry in Chicago threw me into frequent contact with the Jew. I recall many interesting experiences since I was unskilled and untaught in the method of approaching him. The blessings that came into my life and ministry as a result of my immature, though earnest, efforts to preach the gospel to these ancient people of God are a fragrant memory and more than compensate for the trials and tribulations suffered. Since then, I have maintained an interest in Jews and in mission work among them, and have frequently spoken to them in the open air.

Hopeful Signs of An Awakening

There are hopeful signs of an awakening interest in spiritual things among the Jews that encourage increased effort and expenditure for their evangelization. The present interest in prophecy is a significant sign, opening the door of opportunity for an aggressive program of evangelization such as has not been true since apostolic times. God only knows how long that opportunity may be ours, hence the timeliness and urgency of the theme.

The present world war has not only helped to swing this door wide open, but has also given the Jew a prominence that, while in some respects derogatory to Christianity, is, on the whole, destined to promote the interests of Christian enterprise among them. Surely the nations have the supreme opportunity of history to compensate the Jews for the many and atrocious crimes perpetrated against them; and in the name of nominal Christianity, at least, guarantee to them protection and deliverance from their enemies and tormentors. If this is done by the so-called Christian nations now in council at Versailles, it will exert a strong influence toward removing the prejudice of the Jew against Christianity.

It is my hope, in presenting my subject, to discuss it along three main lines, viz., the Motives for Evangelization, the Messengers of Evangelization, and the Message of the Evangelists.

I

The Motives for Evangelization

1. Foremost among them is the Lord's command, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost" (Matt. 28:19).

In Mark 16:15 the command is, "Go ye into all the world, and preach the gospel to every

creature." "Every creature" surely includes the Jew.

Again, Paul states that the gospel is "the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek" (Rom. 1:16).

This is the order that Christ himself followed, for He said, "I am not sent but unto the lost sheep of the house of Israel" (Matt. 15:24).

The same order was followed by Peter, who first opened the door of salvation to the Jews, and later to the Gentiles through divine revelation.

Paul also followed the same custom in all his missionary journeys, for in every city he would first offer the gospel to the Jew before turning to the Gentile.

This divinely revealed order should never be reversed. When the church reversed this order, as was done in the early centuries of her history, she crippled her power and spirituality, and plunged into the apathetic and corrupt condition of the Middle Ages, when the lamp of salvation was almost extinguished. The church will not again enjoy the full blessing of God in deeper spirituality and purity of life until this mistake is realized, and the more spiritual, at least, fall in line with God's original program for the promulgation of the gospel, viz., "to the Jew first." Any sign, therefore, of an awakening of interest among Christians for the evangelization of the Jew should be taken as a token of deepest significance and promise.

A Jew and the Salvation Army

2. The next motive is associated with their universal need.

As we deplore the fact that the heathen are dying without a saving knowledge of Christ, just so the Jews are perishing without this knowledge. It is true that they claim their religion is better than ours, and proudly resent any suggestion that they need saving. They are quick to refer to the fact that they are the most law abiding of the nations, with comparatively few crimes charged against them. Many leaders in the Christian church today concede this point and decry all effort to evangelize the Jew as superfluous, but for the missionary to the Jew to concede in a single point the absolute imperativeness of their need, would, so far as that particular missionary is concerned, cut the nerve of all evangelistic effort on their behalf.

Brethren, we must believe unflinchingly, uncompromisingly, all that the Word of God says concerning all who are out of Christ, and must believe without reservations of any kind that if they continue in their present rejection of Christ, they will perish as surely as any other, whether they be Jew or Gentile, civilized or pagan.

An incident in one of the suburbs of Chicago illustrates what I am trying to enforce, from the attitude and mouth of a Jew himself.

The Salvation Army invaded the suburb and opened up their service in front of an establishment owned by a Jew. The residents protested against the invasion and circulated a petition to stop the meetings, and naturally approached the Jew first to secure his name on the petition. They presumed that the meeting was obnoxious to him, and that with his name heading the list, they would soon be able to drive the Salvation Army out of the community.

You can imagine their surprise when he flatly refused to sign the petition, and assigned as his reason that these people believed what they were preaching; they believed that Jesus Christ came into the world and died to save sinners, that all those who believe on His name are saved from their sins, and all who do not will perish and be lost eternally. He then said, "Gentlemen, if I believed as they do, I would be doing exactly what they are doing, and for that reason, I cannot sign the petition."

3. Another strong motive for the evangelization of the Jew is the contribution converted Jews make to the church of Christ. When truly converted a Jew is a splendid asset to the spiritual force of the church.

I only need to call your attention to some of the splendid examples of Jewish converts which many will readily recall. Missionaries like Stern and Wolfe, theologians like Neander and Philippi, pastors such as Herschell and Saphir, biographers like Edersheim, and leaders of the stamp of Louis Meyer. Their signal gifts consecrated to the service of Christ have enriched the whole church.

Jews Easier Than Moslems to Evangelize

4. Again, the field is fruitful and fast ripening to the harvest. This fact constitutes not only an inspiring but an urgent motive for their evangelization. I recall the impression received when the Fourth Annual Conference of the Hebrew Christian Alliance was held here, May 27-30, 1918. It was good for the soul to see so many Hebrew Christians gathered together. It was not only a surprise to me, for I confess I did not know there were so many within a reasonable traveling distance of Chicago, but it was heartening to the whole body of Moody Bible Institute students especially as they faced the opportunity of proclaiming the gospel among the Jews in the weeks that were to follow.

The historian of Jewish missions, Le Roi, by a careful calculation, gives 72,740 as the number

baptized into Protestant churches during the last century. This is considered a modest estimate and does not take into account the great number, perhaps as many more, who, though never baptized, and hence not available to the statistician, were true converts to Christianity.

No doubt many of those baptized were mere professors and would have to be deducted from the grand total, which, by a most conservative estimate would be between 100,000 and 125,000.

Now, if we place the total number of Jews at the close of the nineteenth century at 15,000,000, which is a most generous figure, there would be one Jewish convert or Christian to every 125 to 150 of the population. This is a much higher average than can be shown among Moslem lands, where the average for the same period of time was only one in every 525 of the population. This would mean that there are about four Jewish converts to one converted from Mohammedanism. Than the Jewish mission fields, few of modern times have been more fruitful of encouraging results.

Jews and the I. W. W.

5. The next motive for the evangelization of the Jew is the menace he represents to the whole church. Unquestionably the Jew, along with the rest of the world, is in a state of transition. Faith in the tenets of orthodox Judaism is waning, and the traditions of men, which so largely comprise the Judaism of today, are giving way under the acid tests of modernism.

Orthodox Judaism makes void the Cross by its system of self-righteousness and throws the full weight of its strength as a law-abiding, time honored, intellectual people against the whole propaganda of Christianity.

Reform Judaism is a compromise both illogical and unsatisfactory, hence cannot stand the test. This disappointment is driving many Jews into social agnosticism, which constitutes a serious menace to Christianity and in itself forms an urgent motive for aggressive evangelistic effort.

Reform Judaism, based on the writings of Moses Mendelssohn, is nothing other than Unitarianism with a Jewish flavor and materialistic setting. It has joined forces with destructive criticism, and, between the subtle attack of the two, the faith of many is being shaken from its foundation.

Agnosticism of a most pernicious sort is rapidly spreading among the Jews. This propaganda is going forward under the guise of the I. W. W. movement, and is assuming immense proportions, including millions in its ranks, especially from the working classes, although it has for its leading advocates some of the most intellectual among the Jews. It is more active in its enterprise than the whole missionary force of the church.

The express purpose of this propaganda is to destroy "all states and all churches, with all their institutions and laws—religious, political, judicial, financial, magisterial, academical, eco-

nomical, and social; and to establish in their places industrial co-operation and collective ownership of land and capital." The movement is entirely anti-Christian and in a large measure is fostered by Jewish money, brains, and energy.

Christianity's Crime

6. Again, pure gratitude should move all true Christians to undertake the evangelization of the Jews. "Salvation is of the Jew" (John 4:22; cf. Gen. 12:3). We received our entire Bible, both Old and New Testament, with the single exception of Luke's writings, from the Jew. Christianity itself is Judaism fulfilled, hence superseded. The first preachers of Christianity were Jews; even the great apostle to the Gentiles was a Jew.

In return for this splendid legacy, the Christian church through many centuries, and even ignorant and false Christianity of the present day, has and is perpetrating crime after crime upon this nation, until their prejudices against the very name of Christian constitutes a wall of opposition well nigh impregnable.

Only sympathetic evangelistic effort, accompanied by deeds of philanthropy and justice can put our account with the Jews on a right footing before them.

Why, even their fall has become our salvation, as the Apostle Paul tells us (Rom. 2:11, 12). Seeing then the awful cost exacted from Israel for the spiritual benefits we enjoy, how much more willing should we be to respond, with grateful appreciation, to the opportunity of winning them back into harmony with the purpose and plan of God!

7. The final motive is closely associated with the second main head, viz., the Messengers of Evangelization. Here love of Christ should be the compelling motive. This was enforced most emphatically in Christ's interview with Peter, in the threefold question, "Simon, son of Jonas, lovest thou me?" followed by the threefold injunction "Feed my sheep."

What we need is not a compassion of our own for this work, but the very compassion of Jesus Himself. We know how His own heart longed for the salvation of His brethren when He cried, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not" (Matt. 23:37).

II

The Messengers of Evangelization

It is a general impression among Jewish workers, that more than in any other Christian work, the missionary to the Jews must be filled with love. Not merely with love for the Master and His cause, but specifically with love for the Jews, and a desire for their salvation.

The late Louis Meyer in an article on Judaism, in *Religions of Mission Fields*, says:

"The missionary to the Jews, against whom the cry 'Anti-Semite!' is raised with the faintest appearance of truth, has at best only the possibility of overcoming this prejudice by years of patient labor; therefore, love to the despised and neglected brethren of our divine Lord must be written with very letters of fire upon the life, words, acts, and deeds of the missionary to the Jews."

Sympathy should be manifested by Christians, who would work among them, in all the sufferings the Jews have undergone, and are now bearing. Such sympathy has always impressed the Jewish mind, and has often disarmed suspicion and removed prejudice, inducing large numbers to listen to the gospel.

Only true, spiritually minded Christians, with a love as above described, can take a real interest in the conversion of the Jew. Such an equipment of love and sympathy will atone for the lack of many other qualifications; and indeed, if any are wanting, it had rather be any other than real affection.

III

The Message of the Evangelists

Here let it be said emphatically, that there is one message for Jew and Gentile, and only one. So far as the message is concerned, all distinctions between Jew and Gentile must drop out of sight. Of course, a difference in the method of presenting the gospel to the Jew must be, and is, freely acknowledged, but a different gospel for Jewish sinners than for Gentile sinners, or any other way of salvation, must not and cannot be admitted.

Let there be no mistake about this, without repentance, faith in the Lord Jesus Christ, and the exercise of the grace of God in his behalf, no one, be he Jew or Gentile, can enter into the Kingdom of God.

The heart of the Jew is not essentially different from, or more difficult to reach, than the heart of a Gentile. There are certain conditions and prejudices to overcome in presenting the gospel to the Jew, but the heart of man is everywhere the same, and the heart of all unbelief, and the cause of all the sorrows and troubles of man is sin, and this is pre-eminently the case with the Jewish people.

The Way To Do It

The scriptural method of presenting the gospel seems to be that of reasoning from the prophetic statements of the Old Testament, to the historical facts of the New Testament, concerning the Messiahship of Christ.

That is, reasoning from the abstract statement of the prophet to the concrete fact of history, from the prophetic portrayal of the Messiah to the historical person of the Messiah; not only proving Jesus to be the Messiah, in the sense that he was the son of David, but that the very same Jesus of Nazareth, whom they as a nation crucified, is the veritable Lord of glory Himself.

An analysis of the sermons of the apostles, as

found in the Acts, should help us to arrive at the content of our message to the Jews.

Peter and Paul stand out prominently as the great exemplars of all work among the Jews. The Holy Spirit unquestionably guided these men and taught them not only the substance of their message, but the proper method of adapting and applying it to the conscience of their hearers.

It is doubtful whether conclusive evidence can be obtained of a difference in the content of the message when delivered to Jew or Gentile, though it is quite apparent that the method of applying it is different.

Take, for instance, Peter's address to Cornelius. This incident is held up in comparison with Peter's pentecostal sermon as an illustration of the essential and necessary difference of the message to Jew and Gentile.

But it is hard to see the force of the comparison, especially when it is remembered that Cornelius was an awakened, enlightened, devout and anxious inquirer, already prepared by the Holy Spirit to receive salvation as soon as presented. Naturally, Peter would address him differently, not because he was a Gentile primarily, but because he was ripe for the reception of Christ. Had Cornelius been an unbelieving Gentile in rebellion to God, I doubt if his message would have been in any essential point different from what he would have preached to a Jew under the same circumstances.

Furthermore, I can readily see how Cornelius, had he been a Jew, awakened, enlightened and anxious to hear the message of salvation, would have been addressed by Peter differently from another Jew who was unbelieving and rebellious.

Paul's Mars' Hill Address

As another example take Paul's address to the Athenians on Mars' Hill. This is cited as illustrating the same difference of method and message adopted by Paul in addressing Jews and Gentiles respectively.

Of course, it is to be expected that he would adapt himself to his audience. More than likely these Athenians knew nothing of the Old Testament Scriptures. They were not guilty of the blind prejudice and stubborn unbelief of which the Jews were guilty. They knew nothing, or scarcely nothing, of the historical facts of Christ's life, death and resurrection. This alone would largely determine the character of his message. Certainly he would choose the material for his address from familiar sources as he always did when speaking to the Jews.

A careful study of the Mars' Hill address will reveal that, though different from his other addresses in the method of approach, the content, the purpose, and the results are essentially the same. He reasons with them, drawing his arguments, and naturally so, from different sources, but he reasons with them just as closely as with the Jews. His object is the same, viz., to convict them of sin and lead them to repentance.

This is done by introducing them to the true God, Jesus Christ, the only Creator and Redeemer, who is worthy of their worship, holding before them the gospel of His death and resurrection, and forcing the claims of his exalted Lord upon them with all the powers of a mighty intellect and a great soul on fire for his Master.

This is precisely the method Paul uses, and exactly the purpose he has in all his discourses to the Jews as recorded in the Acts. He first reasons with them, using the Scripture as a foundation for proving the identity of Christ and for authenticating His claims to Messiahship, opening the Scriptures and alleging that He is in very truth the Son of God. By this means he endeavors to fasten upon them the guilt of their rejection, encouraging and persuading them to confess and renounce their sins and turn from them, all the while holding forth to them the promise of forgiveness in every case where they are led to repent.

The invariable outcome is that some believe and accept the Saviour, while others reject and persecute. He wastes no time in parleying, but immediately joins issue with them, making their attitude to Christ the battle-ground of controversy. He does not count his life dear unto himself, neither does he choose the line of least resistance. He takes the same attitude toward the unbelieving Jew that every faithful evangelist and pastor should take toward the unbelieving Gentile, viz., uncompromising fidelity in proclaiming the whole counsel of God and the full content of the gospel.

The message to the Jew should contain a clear statement of the sin question, especially emphasizing it in their case as related to the Messiah question.

In this conviction I am supported by men who have given much thought to the subject and their lives to work among Jews. I refer to John and Samuel Wilkinson, David Baron, Louis Meyer and others.

The reason for this is the fact that both orthodox and reform Judaism is densely ignorant of, and stupidly blind to the scriptural teachings concerning sin and atonement.

"But deep underneath the rubbish which modern Judaism has heaped upon the teachings of the Old Testament concerning sin and atonement, there is in very many Jewish hearts a keen consciousness of spiritual need and helplessness." (Louis Meyer in *Religions of Mission Fields*).

Is it any wonder, in view of these facts, that the Jew has been called the sick man of Europe, for whom there is no available remedy aside from Christ? Not only so, but his friends and lovers, from whom he might have expected some attention and compassion, have all turned from him, and upon him. How graphically all this portrays Israel's condition among the nations and his spiritual condition before God!

Boldness and Courage Needed

As a concluding word, I urge more boldness in

testifying to the deity of Christ among the Jews. The frequent notices in the Acts that the apostles spoke the Word with boldness is significant. We are told that they prayed for it and their prayers were miraculously answered. The Holy Spirit commanded them to speak the Word with boldness, not troubling themselves with the consequences that might follow. On more than one occasion their courage was supported by answers to their prayers, by some special injunction of the Holy Ghost, or by a direct personal assurance or intervention of God.

It is noteworthy that while they were thus boldly preaching the gospel they were remarkably preserved and protected by God. This does not imply that they were none the less persecuted or called upon to pay the price of their intrepidity; but their lives were miraculously preserved, and they had unspeakable joy in the consciousness that they were counted worthy to suffer persecution for His name.

It certainly is true that the more boldly and courageously they preached, the more intense and violent the persecution that followed. Still the significant fact remains that following each instance of boldness in preaching, the record indicates that the Word took powerful effect, that conviction was immediately produced, and that great multitudes believed.

Perhaps this is the chief reason the Holy Spirit has for calling attention to the matter; or, it may be that He wished to commend it as a virtue of great value in the proclamation of the gospel among the Jews; or, the frequent occurrence may be explained as indicating a danger to be guarded against.

When persecution was hottest, it was most natural for the disciples to yield to the temptation to ease off and take a course of less resistance. The temptation to trim or soften down the exacting features of their message was no doubt constantly present even with such spirit-filled men as the apostles. If this was true of them, how much more may it be true of us? It would seem, therefore, that the Holy Spirit takes every occasion to applaud their courage and uses every opportunity to fan it into a blaze of zeal.

The Speaker's First Experience

I recall one instance among many where it would have seemed to an onlooker that I had more zeal than good sense or judgment.

It was among the first of my meetings in the Jewish quarters of the parish where I was located. The meeting was in the open air. The wagon had hardly stopped before the people began running together. In less time than it takes to tell it, a thousand or more had congregated.

It did not take me long to discover that the audience was hostile from the start. All on the wagon were novices in this type of work. It was the first meeting, so far as I recall, that we ever held among the Jews.

As soon as we began preaching, the rabble, for such it was, resented what was said with

howls of derision and contempt. Soon several, all at the same time, began to ask disconcerting questions.

I instructed each speaker not to become involved in any wrangle of questions to no profit, but to adhere closely to their testimony and to lay the claims of Christ upon the audience with all the power at their command; and no matter how much they disliked or resented it, they should not hesitate to use the name of Jesus freely.

It happened that several of The Moody Bible Institute students who were with me were not only good speakers, but gifted with magnificent voices. The louder the people, the higher their voices soared above the din and confusion. It was a perfect Babel, and the wonder was that the police did not interfere.

Indeed, my brother-in-law, who was with me, went in one direction, and I in another, seeking for officers to quell the disturbance and restrain the audience; but what officers were on the street, did as the priest and the Levite did when they came where the wounded Samaritan lay, they passed by on the other side, leaving us to our own resources and in the hands of an unruly crowd.

In my quest for an officer I had gone some four blocks from the meeting and at that distance I could hear the roar of the crowd. It reminded me of what Jerusalem must have been at the time of the crucifixion, and in my imagination I could hear distinctly the piercing cry, "Crucify him! Crucify him!" "Away with him! Away with him!" "We will not have this man to rule over us!"

This cry was joined in by aged men and women as well as by the younger element of the crowd, and the whole thing continued about the space of an hour. Above the hubbub and confusion, the voices of the speakers were distinctly heard and their messages rang out with a boldness that was truly awe-inspiring.

When we were ready to withdraw the crowd presented us with an avalanche of watermelon rind, banana peelings, over-ripe tomatoes, and other edible fruits. This, however, in no way dampened our ardor or quenched our desire to give the gospel to the Jew. Nor were we less bold, but we learned wisdom as we advanced.

No imagination is needed to picture Paul in scores of situations not only like the above, but incalculably more threatening and unreasonable. And yet, his experience in one town did not make him more cautious in his encounters with the Jew in the next.

Instead we find him in every town he visited going boldly to the synagogue, boldly proclaiming the deity of Christ, fearlessly heralding the resurrection, faithfully warning the Jews against rejection, and urging with untiring patience that they repent and turn to Christ.

As a result of this bold proclamation of the evangel, many Jews were convicted and believed

the gospel. The very boldness which stirred up opposition also stirred the conscience.

What happened in the early church may be repeated in any American city. Given twelve men filled with the Holy Ghost, aflame with holy zeal, and obsessed by a holy boldness such as these apostles; then turn them loose in any city where there are Jews and we would have a twentieth

century recurrence of the Acts of the Apostles.

Oh, yes, it would undoubtedly result in some blood letting, a flood of violent persecution, and a martyrdom here and there, but Jewish missionary enterprise would flourish and many converts to Christianity would be garnered into the fold to await either the coming of the Lord, or the resurrection from the dead.

Why I Am Not An Evolutionist

By Rev. Charles S. Knight, Berea, Ky.

I COULD not be an evolutionist because the doctrine of evolution makes God the author of all sin. If God did not make man in His image, a good and upright being, if man did not fall into sin, and if he is still groping his way upward impelled by some blind unintelligent force, then the late horrible war was a good and beautiful thing, man struggling on toward his goal.

I do not believe in evolution because none of the animals from which they say we sprang have ever made use of fire, and will not use it today even when it is kindled, while man has used it for millenniums.

I do not believe in evolution because none of the animals make use of tools. Man beginning with the simple stone hatchet has steadily developed tools until he can build anything from a mouse trap to an ocean liner that will plow its way across the stormy Atlantic in less than five days.

I do not believe in evolution because the animals have no spoken language beyond a few simple sounds, while man is capable of expressing the loftiest thoughts in language so majestic and sublime that angels might well weep tears of envy.

I do not believe in evolution because the animals from which we are said to have come are incapable of appreciating, much less executing, the lofty music with which man expresses the praise of God and the divine emotions that stir within him as he contemplates the wondrous beauty of the universe in which we live.

A Strange Evangelistic Congregation

I do not believe in evolution because the animals are incapable of religion. Build your tabernacle, call your evangelist and arrange for a singer, then go to the barnyard and summon your Southdown sheep, your Duroc hogs, your high class mule; put a ring in the nose of your ten thousand dollar Holstein bull, and a rope about the high arching neck of your Kentucky thoroughbred, and summoning chanticleer from his perch upon the garden gate, lead them to comfortable seats.

Go into the woods and catch the sly fox, put nooses about the antlers of the deer, the moose and the elk; put an iron collar about the neck of

the skulking panther; lasso the wolf, and muzzle the grizzly bear.

Go out on the plain and rope the wild mustang, cage the long horn Texas steer, and corraling the buffalo, bring them to your tabernacle.

Cross the ocean and capture the elephant, the giraffe, and the kangaroo. Bring the rhinoceros, the hippopotamus, the Bengal tiger and all the monkeys, orangoutangs, apes, gorillas and chimpanzees you can find, and come on.

Build a glass case for the boa-constrictor, and a tank for the whale, for they are our ancestors and would be with us now if God had not commanded all snakes to crawl instead of walk and if the whale had not heard of the German submarine and decided to shed his legs and take to swimming.

Round them all up and keep them quiet if you can, while Mr. Rodeheaver and his choir lead them in song. Have a prayer by one of Mr. Darwin's most enthusiastic disciples, and then let Billy Sunday preach, and follow his sermon with the customary invitation.

When this is done, if some good looking chimpanzee comes up the sawdust trail digging flees with one hand while he reaches out with the other and says, "Put her there, Bill, you can count on me," I will take off my hat and say Mr. Darwin was right and I am wrong.

But until you can do that, please do not expect me to swallow any such nonsense as that I am the descendant of the untamed beasts of the forest or the cattle from the stall, for my brain cells were not put together in that way.

Opinions of Other Men

I do not believe in evolution because I have some respect for the opinion of such men as Hon. W. J. Bryan who said: "I have never found anything anywhere to support Darwinism."

Dr. A. C. Dixon said: "I tried to believe in this primordial germ theory when I was in college and for the life of me, my brain would not let me." Lord Kelvin, the eminent English scientist, said: "Physical science has nothing to say against the order of creation as given in Genesis."

Professor Fleishmann of Erlangen says: "It has in the realms of nature not a single fact to confirm it."

Professor Beale of Kings College of London says: "There is no evidence that man has descended from, or is, or was, in any way specially related to any other organism in nature through evolution or by any other process."

Dr. Etheridge, the great fossilologist of the British Museum, said: "Nine-tenths of the talk of evolutionists is sheer nonsense, not founded upon observation and wholly unsupported by fact. This museum is full of proofs of the utter falsity of their views."

Dr. N. S. Shaler of Harvard University agrees "that the Darwinian theory of descent, has in the realms of nature not a single fact to confirm it."

Even Professor Haeckel in his old age confessed that "most modern investigators have come to the conclusion that the doctrine of evolution, and particularly Darwinianism, is an error and cannot be maintained."

I do not believe in evolution because the general movement of the best thought of the world is, to quote Begbie, "Away from materialism, away from agnosticism, quite definitely away from those melancholy and disastrous philosophies, and quite as definitely toward idealism and theism, or, as plain men would say it, 'to belief in God.'"

I do not believe in evolution because Jesus Christ did not believe it. The Old Testament Scriptures are in direct opposition to any such belief, and Jesus insisted that the Scriptures could not be broken, because they are the word of God (John 10:35). He also taught that God is "Our Father," that we are His children, and not the children of oysters and alligators.

Man Only Can Apprehend God

And last of all I am not an evolutionist because man alone of all the creatures upon this planet can apprehend God, and think His thoughts after Him.

Born the most helpless and dependable of all creatures, he climbs in a few years to a place of majesty and power second only to that of his

Creator. He subjects the animals about him and they furnish his table and pull his plow.

He enters the forest and under his magic touch the giant oaks, the cedars and the pines are changed into houses, churches, handsome chairs, and polished tables.

He burrows beneath the hills, and pierces the bosom of mother earth with the long dagger of his drill, and from the hidden treasures of darkness brings stores of wealth untold. He scales the icy crags of lofty mountain peaks and stands triumphant, looking down upon a world. He plunges fearlessly beneath the ocean waves and walks the bottom of the sea.

He takes unto himself wings and flies in the midst of heaven. He cries to the thunderbolt, "Come hither," and the lightnings leap to do his will.

He locks the mighty giant steam within a prison house of steel where like the sightless Hercules of old it grinds his corn for him. He tames the thundering cataract and compels the mad spirit of the waters to light his homes, carry his messages, and haul his trains.

Impatient of delay he hurls his voice across the sea and talks with friends in distant states.

Because his eyes are dim, he grinds the crystal and, snatching the sun's white ray, looks into the silent chambers of the soil and finds them crammed with life.

He builds his telescope, measures the heavens, weighs the sun, and analyzes the composition of the distant stars. He ransacks the earth, maps the sky, and contemplates the coming ages with the calm assurance of one whose right it is.

The teeming life of earth and sea and air acknowledge him as master. God listens to his prayers, and when his kindergarten work is done he spreads his spirit-wings and flies away to continue his studies under the direction of that Mighty One whose loving heart conceived him, and out from whose almighty hand he stepped—a son of God, a living soul.

A Song for the Weary

By Mary C. Rolofson

One day when weak and weary,

Too tired to work or plan,

Too burdened to remember

God's promises to man;

A thought came bearing comfort

And tarried with me long,

"When I am weak and helpless

My God is just as strong."

He faints not in the conflict,

He tires not in the race,

He views my little struggles

With calm, unclouded face;

My strength makes Him no stronger,

My weakness makes no less

That strong right arm and mighty

That reaches out to bless.

O, I will rest my spirit,

Untroubled One, in Thee!

I will account my weakness

As naught that hinders me.

I will go on rejoicing,

And this shall be my song,

"My God who changes never

Is infinitely strong."

A Revival of the Babel Project—A Prognosis

By Rev. W. J. Erdman, D. D., Germantown, Pa.

A remarkable fact is that this article was written in March, 1917, before the United States entered the war or statesmen were seriously discussing the League of Nations. The distinguished and venerated author, in a private note says: "I wrote for myself as a reminder of my own thinking."—Editors

WHENEVER the predicted "ten kingdoms" are established it will be a time of attainments long sought for by reformers and statesmen and revolutionists. A perpetual peace will be the necessary condition for the perpetuity of such attainments. In this time of such confederation of "the horns," (the fragments of the old Roman Empire) there will be a readjustment of industrial and social relations, a regulation of the commerce of the world, a redistribution of lands and peoples, and particularly as today discussed by diplomacy, the restoration of the land of Palestine to the Jews, a people who have been the problem and plague of the Gentiles, church and state, for centuries. And all this would be done to assure a perpetual peace of the world.

A Universal State

Above all, the chief endeavor will be to establish a universal State whose ideal is in part derived from the Old Testament, deemed obsolete by many, but supremacy in which is promised to the Jew who obstinately believes in such promise in spite of Gentile denials, assumptions and persecutions. In brief, the whole spirit and movement of such a time will be that of the primal project of Babel, to unify the race without any recognition of God. When "the whole earth was of one language and of one speech" they said, "Go to, let us build us a city and a tower whose top may reach unto heaven, and let us make us a name, lest we be scattered abroad upon the face of the whole earth, etc." (Gen. 11:1-9).

To keep or bring all into one was the great purpose. And the words, "let us make us a name," suggest all was to be done for "humanity," the very central, organizing idea of the many and various movements of today.

At this time, and one not distant, of such a confederacy of the nations, a change will take place in consistency with all the other changes, in the sphere of religious thought and endeavor. Though this time will witness a great world-wide preaching of the gospel on the one hand, there will be on the other hand increasing lukewarmness among the many in the church.

The rejection of the supernatural will be followed by the acceptance of what is merely natural in doctrine and life and ultimately of what is not only natural but infernal.

The very name, Laodicea (right of the people), of the last phase of the historic church, will be in accord with the spirit of the time of "popular sovereignty;" it will be "man's day;" all things

will be judged by man; all will be done for man, and by man.

Imperialism Revived

But a further and startling outcome of such a time of democracies is predicted in words of divine inspiration; there will arise from among these popular governments which were man-exalting and God denying, what was deemed impossible, even the revival of an imperialism which had been boastfully pronounced dead (Dan. 2:7; Rev. 13:17).

The Babylonian movement was of old arrested by a divine interposition: the race was scattered; but the Babel idea was not forgotten and in due time appeared in a Nebuchadnezzar; and as it will again appear when the "ten kingdoms" of popular sovereignty give way to the final autocrat of the "times of the Gentiles."

The dream of a Nebuchadnezzar of the colossal image of a man, which would in the last times be struck by a heaven-descended "stone," is by men today deemed but a dream, even though God Himself has given the interpretation, telling how human governments, self-exalting and filled with "the spirit of antichrists," will perish under the blow of the supernatural, smiting "stone" of God.

Humanity Worshiped

And following the example of the first imperial ruler of the Gentiles, Nebuchadnezzar, it will be no wonder that the "little horn" rising out of a man-exalting time of the nations should in true Babylonian spirit make the worship of himself the synonym of the worship of humanity.

It will be the gigantic final attempt of men to realize the primal lie of the serpent "ye shall be as gods," whose poison infused into the heart of man with the first sin has been transmitted from generation to generation ever since.

As the commentator Godet once wrote: "The creed of the Antichrist will be:

"No personal God without and above the universe.

"Man is himself his own God and the god of this world.

"I am the representative of humanity; by worshiping me, humanity worships itself."

It may further be said that the predicted "two horned beast" or "false prophet," who upholds the claims of the imperial "ten horned beast," will doubtless be the heir and exponent of the anti-christianity of the religious system "Babylon" which for a season was upheld by the "ten horns" and the "beast" and finally destroyed by them.

The Religious and the Political Antichrists

And thus "the times of the Gentiles" will close with a consummation of their two great historic factors, "Church and State" in a doctrinal Antichrist—the "false prophet," and in a political Antichrist—the false god; the latter to the Jew against and instead of Jehovah and the Messiah; and to the Christian against and instead of God and the Christ.

In this final crisis of the world there will come forth in full and express form the antithesis of human history, God as the Saviour and Lord of men, and man as his own god and saviour and lord. In a word, the predicted apostasy will have come as a denial both of the truth revealed by God through the psalmists and prophets of Israel, and of the truth revealed

through the apostles and prophets of the church.

It will be the final demonstration of the "times of the Gentiles" of what man innately is, sinful and selfseeking; and of what man will do when not obedient to the Word and Spirit of God.

On the other hand, according to the sure word of prophecy, there will yet be realized through the wisdom and righteousness of God, the idea of race unity but on a higher plane and under a divine-human headship of the Son of man, Son of God.

It is written, "And the Lord shall be king over all the earth; in that day shall there be one Lord and his name one" (Zech. 14:9). "For then will I turn to the peoples a pure language, that they may all call upon the name of the Lord, to serve him with one consent" (Zeph. 3:9).

The League of Nations With God Left Out

By James W. Johnson, New York

OUR forefathers crossed the sea to worship God according to the dictates of conscience. Throughout all our early history faith in God and belief in His favor were clear and unquestioned. It may be said that the foundation stone of our political and national structure was dependence on and trust in the divine Being. Many of us believe that our wonderful growth and unparalleled prosperity are due to this simple faith which still persists with the majority of our people. On our very coins we stamp the truth of our conviction—"In God we trust."

Looking back over the history of the past, and noting the rise and fall of nations, the fact seems clearly established that the nations which have been founded on principles closely allied to Christ's teachings have been the nations which are enjoying the greatest prosperity and their people have been the most happy. Furthermore, in proportion as Christian principles and practices have been forgotten or neglected in like manner have nations become weak, distressed, and finally disintegrated.

Bearing this truth in mind, let us think for a moment of the League of Nations. Some one has said that the name of God does not appear in this lengthy, complicated, and carefully thought out document. A careful reading of such extracts as have appeared in the press give evidence of the best thought of the best minds on this most complicated problem. But where do we find an earnest seeking after God's will; a devout and reverent reliance on God's help; a simple and sincere faith in God's blessing on man's endeavor? Surely these are the foundation stones on which the mighty building should be safely reared. They are conspicuous by their absence.

At the meetings of the conferences, when the wisest statesmen of the day were assembled to solve the most difficult problems ever presented,

problems of which the solution involves the future welfare of the world, how often do we hear the name of God invoked, the favor of divine wisdom besought?

Again, these evidences of man's faith in an over-ruling Providence are conspicuous by their absence. These most solemn and most important councils should never open without devout and reverent prayer for the wisdom, the vision, the understanding that come only through inspiration from above. If the League of Nations fails it will fail because God has been left out of it. I do not say it will fail. I sincerely hope and trust it will succeed. But I wish to call attention to what seems to me a most serious and most vital omission.

AGED CRUSADERS OF OHIO REJOICE AT PROHIBITION

"Give to the winds thy fears:

Hope and be undismayed.

God hears thy sighs and counts thy tears:

God will lift up thy head."

Singing and praying as they marched, a little band of aged women, with halting steps, wended their way from the First Presbyterian Church to the Hillsboro public square, July 2.

They were the survivors of those temperance crusaders who, more than forty years ago, "prayed" the saloons out of existence in this quaint village which is known as the "cradle of prohibition."

The line of march was broken now and again when the marchers stopped to pray at the identical places where they knelt and prayed in December, 1873.

Of the seventy women who participated in that first parade only twenty were in the line.

Silas the Comrade

By Professor A. T. Robertson, D. D., Louisville, Ky.

OUR information about Silas or Silvanus (the longer form in the Epistles—1 Thess. 1:1; 2 Thess. 1:1; 2 Cor. 1:19; 1 Pet. 5:12), is not extensive and yet it is possible to get a pretty clear picture of him by piecing together the hints here and then in the Acts and the Epistles.

1. A Hellenist and a Roman Citizen

In these two respects he was like Paul. It seems clear from Acts 16:37, "being Romans," that Silas as well as Paul was a citizen of Rome. He also, like Paul, had a Latin name (Silvanus) and was evidently a Hellenist while Judas Barsabas (Acts 15:22) was an Aramaean Jew, possibly brother of the Joseph Barsabas of Acts 1:23. It has been argued that 2 Corinthians 1:19 and 8:23 make possible the identification of Silas with Titus. But, on the other hand, the picture of Titus in Galatians 2:3 is quite out of keeping with that in Acts 15 (Knowling). In Galatians 2:3 Titus is a Greek, while in Acts 15 Silas is a messenger from the Jerusalem church and one of their leaders. The suggestion that Silas is the author of the Epistle to the Hebrews is pure hypothesis with no convincing proof.

2. A Jerusalem Leader

He is described along with Judas Barsabas as "leading men among the brethren" (Acts 15:22). The word (*ηγουμενος*) is a favorite with Luke (Luke 22:26; Acts 7:10; 14:12), but does not specify the office or rank of Silas. He was one of the chief men and stood in the forefront when we first meet him in the Acts. He was apparently one of the elders of the church in Jerusalem. He is not mentioned by name in the discussions of the conference, though it is more than likely that he was present during the private conference called by Paul (Gal. 2:1-10), and he may have spoken in the public debate afterwards (Acts 15:7).

He was a man beyond a doubt who enjoyed the confidence of the Jerusalem church, of Paul and Barnabas, and of the church in Antioch. He was clearly not a Judaizer. As a Hellenist he belonged to the more liberal wing of the Jewish Christians like Paul and Barnabas, while Judas Barsabas probably represented the more conservative element of Aramaean Christians under the lead of Peter, James, and John. Both sides were now united against the Judaizers and both sides were represented in the two ambassadors entrusted with the important letter to Antioch. It is a letter of commendation (Acts 15:27), probably written by James, like that carried by Saul from the Sanhedrin (Acts 9:2), and left matters of detail to be explained by Judas and Silas. The two commissioners are trusted am-

bassadors able to expound the will of the conference concerning the problem of Gentile freedom. The mission is a delicate and important one as this first Christian Epistle preserved to us shows, unless the Epistle of James antedates the conference. It is plain that Silas is a man of such parts and standing that his appointment gives satisfaction all around. Judas and Silas are qualified to interpret the Epistle (Acts 15:27).

3. A Prophet in Antioch

The ambassadors fulfilled their function with eminent skill (Acts 15:30-33). They delivered the epistle to the new council (Rackham) assembled at Antioch. The letter was read aloud to the Greek multitude confirming their freedom from the Mosaic ceremonial law, though with proper emphasis on the moral code and with due recognition of the fact that Jewish Christians had perfect liberty to keep up the Mosaic ceremonial rules if they wished. The decision gave perfect liberty to the Gentile Christians, but left a cavern for further imitations between the Jewish and Gentile Christians in their social relations.

But the decree was wise in its caution and was still in force when Paul came to Jerusalem the last time, though Paul himself saw that only love, not knowledge and not law, could regulate the relation of Christians with each other (1 Cor. 8-10; Rom. 14 and 15). Finally, the author of Hebrews will call upon Jewish Christians to come clean out of the camp of Judaism and take their stand beside the Gentile Christians (Heb. 8 to 13). But now the Gentiles at Antioch are overjoyed at the confirmation of their own freedom, so they heard Judas and Silas with great delight as their "prophets," "exhorted the brethren with many words and strengthened them."

It was a new day for Christianity. The shadow of Pharisaism that had gathered over the Gentile churches was now removed. Silas evidently spoke with the prophetic spirit and encouraged and strengthened the spirits of the brethren. It was a crisis that called for courage and wisdom. If the Judaizers had won, Christianity among the Gentiles would have dried up to a hardened type of Pharisaism or would have sloughed off from the Jewish trunk. But now the way for progress was open, but it called for prudence and restraint on the part of the Gentile Christians not to irritate the Jewish Christians needlessly.

It is to the credit of Silas and Judas that they entered heartily into the celebration of the Gentile victory at Antioch and remained long enough for them to know that the triumph was secure. There was prophecy and exultation in Antioch

as when Barnabas came from Jerusalem in the beginning (Acts 11:27,28). Silas and Judas made "an earnest appeal for unity and mutual charity" (Rackham). The Bezan text in verse 34 says, "But it seemed good unto Silas to abide there and Judas went alone." This is probably an effort to explain how Silas was later with Paul in Antioch (Acts 15:40). It is easy enough to understand that Silas came back to Antioch after the formal report to the Jerusalem church. There was time enough for this return in the "some days" of verse 36. Peace had come to the church at Antioch and Silas had been the bearer of glorious news. The gift of New Testament prophecy does not mean always technical prediction, though that was true of the prophet Agabus at Caesarea (Acts 21:10, 11). In the case of Silas and Judas it is rather the gift of unctuous address under the guidance of the Holy Spirit, men endowed with the power of speaking the mind of the Spirit. The highest form of preaching may rise to the level of prophecy. Clearly Silas was a man of mark and a man of destiny.

4. The Choice of Paul for His Mission Work

It was a shock to Paul and a blow to his hopes and plans when Barnabas pulled away from him and went to Cyprus with John Mark. Barnabas had been Paul's friend in the hour of need. He had befriended him in Jerusalem after his conversion when the rest eyed him with suspicion and distrust. He had brought him from Tarsus to Antioch when the work there called for another worker. He had stood by Paul when the leadership in the mission enterprise passed to his hands with no thought of jealousy. He had zealously championed Paul's fight for Gentile freedom in Antioch and in Jerusalem. In Jerusalem it was still "Barnabas and Paul" (Acts 15:25). But he would not stand for the abrupt brushing aside of John Mark because of his mistake at Perga. So the rift widened between these two servants of Christ. "Even Barnabas" had been led away from Paul at Antioch by Peter and probably John Mark (Gal. 2:13). That Paul had counted "hypocrisy," and now Barnabas was gone. The blow was serious to Paul's work and the heart-ache real.

Men Drop Out—God's Work Goes On

But no man is absolutely essential to the cause of Christ. The pastor who resigns in a hurry with the expectation of being asked to stay may do that once too often. His resignation may be accepted. His place will be filled. The work will go on. This is true in business and in statecraft. Paul had a man right at hand to take the place of Barnabas. Silas possessed many of the traits of the "son of consolation." He had influence in the Jerusalem church, though a Hellenist like Barnabas and a Roman citizen like Paul. He was in thorough sympathy with the onward movement of Christianity among the Gentiles as shown by his previous conduct. His leadership and prophetic gift gave him special adaptation for the

missionary enterprise. It is clear that Silas accepted with alacrity the invitation of Paul to share his fortunes in the new tour. The sympathy of the church at Antioch was with Paul and Silas, "commended by the brethren to the grace of the Lord" (Acts 15:40).

So Paul went on through Syria and Cilicia strengthening the churches (Acts 15:41). Silas did not, of course, measure up to the stature of Barnabas in this new partnership. He was manifestly more Paul's helper and less Paul's equal, as they set out on the fresh campaign of world conquest for Christ. It was now specially Paul's campaign. He selected Silas as later he chose Timothy and Luke. But Silas will be no figurehead in their tour. He is already a man of expression and of prowess, but quite willing to take second place with Paul whom he evidently greatly admires. Harnack (*The Acts of the Apostles*, p. 201) thinks that Silas was Luke's authority for the events at Jerusalem and Antioch in Acts 15. This may well be. Timothy came into the party (Acts 16:3) in the place of John Mark and would take a lower place than Silas. One of the notable things about Paul is his skill in the choice of his co-workers. He loved them and gloried in them. In return they showed a firm spirit of loyalty and devotion. Paul gathered round him a wonderful group of friends and workers in the gospel.

5. Prisoner in Philippi

The narrative in Acts 16:19-40 shows that in the eyes of the masters of the poor girl who had been set free by Paul from the demoniac possession, Silas was equally guilty with Paul. The girl had described "these men" (Paul, Silas, Timothy, Luke) as "slaves of the most high God who proclaim to you a way of salvation" (Acts 16:17). Paul spoke the word to the spirit of evil in the girl (Acts 16:18). But the girl's masters (*κυριοι*) laid hands on Silas as well as Paul when they saw the hope of their gain from the exploitation of the girl was gone. Perhaps they saw that Silas was Paul's right-hand man and had expressed decided approval of Paul's conduct. Anyhow, they try to implicate him as *particeps criminis* in the loss of their business. This is not primarily what concerned them and they wish to take their spite out on both Paul and Silas. They may have hoped that with Paul and Silas out of the way the girl would recover her power of divination. They made no distinction in the treatment of Paul and Silas and in the charges made against them. They were both handled roughly and dragged into the marketplace before the magistrates (praetors). Their business had been hit as was true later of Demetrius in Ephesus, but they do not tell the real cause of their complaint against Paul and Silas. They rather pose as patriots and make a grand stand play to the populace. It is patriotism for profit, but this they conceal by arousing race prejudice of Romans against Jews and accuse Paul and Silas with being law breakers (16:21).

Judaism was a legal religion in the Roman Empire, but to persuade Roman citizens to adopt Jewish customs was not allowed (Rackham).

The charge was untrue in fact, and the obvious refutation was at hand since both Paul and Silas were Roman citizens themselves. It has often been asked why Paul and Silas did not lay claim to their Roman citizenship and put a stop to the alleged trial. Paul saved himself from scourging in Jerusalem by claiming his rights (Acts 22:25-29). Some say that Silas was not a Roman citizen and that Paul was silent to shield Silas. He was not willing to save himself and leave Silas in peril. But Paul expressly says in Acts 16:37 that both are Romans. The obvious refutation lies in the fact that the multitude gave them no opportunity to say anything in self-defense (Acts 16:22).

It was no trial at all, but a farce. The praetors ordered them to be scourged and put in prison without allowing Paul and Silas to say anything. This was done in response to the popular clamor caused by the adroit charge of the girl's masters. Paul seems to say precisely this in his dignified refusal to leave next morning after the earthquake and the conversion of the jailer. The praetors had evidently become uneasy at their illegal conduct and sent sergeants to set the men free. "They have beaten us," "men that are Romans," says Paul (Acts 16:37). This was unlawful. One of the rights of Roman citizenship was exemption from scourging. They have done it "publicly," and added indignity. They have "cast us into prison" "uncondemned" or without a trial. The praetors were themselves in grave peril and Paul can afford to demand a dignified dismissal at the hands of the praetors themselves.

The Courage of Silas

The conduct of Silas during the imprisonment was courageous. With their feet fast in the stocks "Paul and Silas were praying and singing hymns unto God, and the prisoners were listening to them" (Acts 16:25). It was a strange sound at midnight in that prison and won an eager audience scattered in the various cells. These were men who had praises to God instead of curses for men. It was one way to preach to these men by showing how the Christian can turn trouble into joy and can make a prison the very gate of heaven. One can not think of Paul in the Philippian jail without seeing Silas with him, both happy in the stocks, spite of bruised bodies and unknown terrors on the morrow. They were happy when they were with Jesus. The earthquake completed the conviction of the jailer who had been deeply moved by the conduct of these strange prisoners who had manifestly mingled the gospel message with their songs and prayers. He fell at the feet of both Paul and Silas and asked what he must do to be saved (16:29, 30).

It was a great triumph and Silas shared it

with Paul. Henceforth Paul and Silas were linked together by this fellowship in suffering like soldiers in battle. This experience had knit their souls together. They knew that Jesus was with them in prison as really as at home. When they left Philippi next day, these two travelers on the road to Amphipolis and Thessalonica, they were brothers in Christ in a new way. Luke remained in Philippi, his probable home. Timothy apparently tarried for a while, but joined Paul and Silas in Berea (Acts 17:14). Paul and Silas are refugees from the greed of men who will not submit calmly to the loss of revenue. It was the old fight of money against man. The welfare of the girl weighed nothing in the scale when the money was gone. That was heathenism—that is heathenism to-day, even if it appears in child labor or white slavery or brutal indifference to girls, women, and men in store and factory.

6. An Exile from Thessalonica

In Thessalonica Silas appears as the co-worker of Paul. Paul was the preacher, but Luke records that some of the hearers "consorted with Paul and Silas" (Acts 17:4). The jealousy of the Jewish rabbis was directed against both Paul and Silas. When they had gathered the crowd of "vile followers of the rabble" they went to Jason's house to fetch both Paul and Silas (Acts 17:5) for the mob to lynch them apparently. The charge laid at the door of Jason before the politarchs (technical name for the rulers of Thessalonica) is that he had entertained Paul and Silas, men who "act contrary to the decrees of Caesar, saying that there is another king, one Jesus" (Acts 17:7). This religious rivalry leads the rabbis to pose as friends of Caesar and opposed to political revolutionists like Paul and Silas. One is reminded of the like final threat to Pilate to tell Caesar if he let Jesus free from the charge of claiming to be a king. They well knew that Jesus claimed to be a spiritual King as these rabbis probably understood the real meaning of Paul and Silas. But hatred grabs at every technicality.

Probably Paul in Thessalonica (see 2 Thess. 2) had laid some stress on the conflict between the Kingdom of God and the kingdom of this world. Certainly he was seeing the Roman Empire loom up as the very power of Antichrist. The conflict between Christ and Caesar was very real in ideals and spirit. The upshot of it all was that, to release Jason from the bond which he had to give because of Paul and Silas, they both left Thessalonica for Berea.

Silas and Paul Work Together,

Silas was now in the full swing of Paul's missionary career and was only too glad to be with Paul during these days of severe trial. He was learning what it was to face the anger of Roman grafters in Philippi and the spite of jealous Jewish rabbis in Thessalonica as he had seen the biting bitterness of the Judaizers in Jerusalem. But it was all in the day's journey. The Judaizers

might yelp at Paul's heels and the heathen and the Jew might bark at his onward march but onward he would go. If not in one town, then in the next. Paul and Silas left the gospel entrenched in Thessalonica, as in Philippi, before they left. And Paul kept up contact with the churches established.

7. On Guard in Beroea

The story of Thessalonica was soon repeated in Beroea. The success of the Jewish rabbis there soon brought them to Beroea and Paul left, "sent forth" by the brethren as far as Athens. But Silas and Timothy (who has now come on from Philippi, probably with good things for Paul and Silas) "abode there still" (Acts 17:14). This time the brethren evidently felt that it was enough for Paul to go. The Jews would have a harder time in finding fault with Silas and Timothy, now that the leader was gone. And yet these two could firmly establish the work there. Probably Paul had been in Beroea a shorter time than in Thessalonica or Philippi. But Paul was not content in Athens without Silas and Timothy and sent back word from Athens for these to come on to him there with all speed (Acts 17:15). It is not clear that they came, though it seems likely that Timothy came alone, leaving Silas in Beroea. Paul speaks of sending Timothy from Athens to Thessalonica (1 Thess. 3:1, 2). If so, Silas remained on guard in Beroea for some while. He seems, however, to have gone on to Thessalonica with Timothy when both went to see Paul in Corinth. It is plain that in this period Silas had a ministry of more independent responsibility as Paul's representative and agent. We may be sure that he fulfilled it with fidelity.

8. Last Work With Paul in Corinth

"But when Silas and Timothy came down from Macedonia, Paul devoted himself to the word (*συνείχετο τῷ λόγῳ*) with new freedom and great power," testifying to the Jews that Jesus was the Christ" (Acts 18:5). In other words, now Paul made fewer tents and did more constant preaching, with the result that matters came quickly to a crisis in Corinth and Paul had to move his preaching from the synagogue to the house of Titus Justus next door. Here he labored with great blessing for a year and a half (Acts 18:11). The part that Silas and Timothy played in this ministry is evident. They had brought supplies from Macedonian churches so that Paul was not a burden to the critical Corinthians during these days (2 Cor. 11:7-10). The church at Philippi was the first to help Paul in his missionary campaign (Phil. 4:15-16), doing it while Paul was in Thessalonica. Probably Philippi, Thessalonica, and Beroea were now enlisted in the good work, the first missionary union in the history of Christianity. Silas and Timothy were the bearers of this bounty and probably also the agents in uniting these churches in this co-operative effort. Silas and Timothy

helped Paul in the preaching in Corinth as he gladly acknowledged later (2 Cor. 1:19). Both Silas and Timothy send salutations to the church in Thessalonica when Paul writes to them (1 Thess. 1:1; 2 Thess. 1:1).

When Paul left Corinth, he seems to have left Silas and Timothy there. Timothy rejoined Paul later in Ephesus (Acts 19:22), but we have no further record of Silas in connection with Paul. Some think that a break came between these two men, but that is a gratuitous suggestion. Paul's work had multiplied greatly. Men were needed at many points. It is quite possible that Silas remained in Ephesus till Apollos came or nearly till then. He does not appear in the troubles in Corinth after the arrival of Apollos.

9. With Peter in Babylon (Rome)

Our last glimpse of Silas (Silvanus) is as the amanuensis of Peter and the bearer of the First Epistle from Rome to the provinces in Asia Minor (1 Pet. 5:12). It is likely that Silas, like Tertius in Romans 16:22, wrote out the Epistle for Peter. He may have been at liberty to touch up the phraseology and the result may represent something of his own style. Thus many explain the difference between the style of 1 Peter and 2 Peter (without the aid of an amanuensis). One need not think that Silas had deserted Paul because he is with Peter. The work of Paul and Peter ran parallel more and more. As John Mark was a comfort to both men, so Silas seems to have been. He was comrade of the great and rallied with them worthily.

GIVE ME THE BEST

By Dorothy Leeming

Give me the best in life—and only that!
Let me all other things on earth pass by;
The tawdry wares that are before us spread,
That glint upon our eyes with luster dead;
Let me strive on unto the true, the high!
Time is all short so let me leave the rest—
Let me not wait upon the "good enough,"
Give me the best!

Give me the best in life—and nothing else!
Let me seek out the truths that hidden lie;
Let my heart know the selfless love revealed;
Let its dark scars of earth and sin be healed;
Lead me on, on till earth touches the sky
In deeds of love performed to wretched, oppressed,
Let not my vision shift to nearer goals,
Give me the best!

Give me the best in life—no cheaper thing!
E'en though the hand of sacrifice supreme
Throttles the living nymph-forms of desire
Till passion writhes and twists in flames of fire.
Let me still follow on, O holy dream,
And spare me not, but let me stand the test!
I will not stop to count the cost,
Give me the best!

Italian Missionaries "Made in America"

By W. H. Morse, M. D., Hartford, Conn.

THEY of Italy salute you!"

It is Christian duty to return the salutation with a courtesy which affords one of the grandest opportunities for rendering obedience to the Redeemer's last command. It makes plain a responsibility which goes on constantly increasing as it addresses all who earnestly desire the extension of the Master's kingdom.

With all heartfelt respect for other movements in Christian service, none grips more closely and none accomplishes a more noteworthy work for the Master, and for that country which He loved so tenderly, and most, when year by year, century after century, it has refused His love. Always has He been in love with her, even when He suffered her to be scourged with savage lashes, even when she would not respond to the antitoxic treatment of the Reformation.

Italy As Missionary Soil

Pained by that corruption which had infested His church and infected all Europe, it was manifestly His hope that the Protestant churches should regard Italy as missionary soil when the nineteenth century brought forth the glory of modern missions. But they would not do it, and instead cared most to cultivate Asia, Africa and the isles of the sea.

Hindu, Turk and Hottentot bowed before the cross as their dark places were lit up by the leucodescent rays of the Son of Righteousness, and sadness gave place to the gladness of salvation. But in that land where the cross was desecrated, missionary ardor remained unspent. Years came early, grew late, and we would not respond to His call. Useless was His patience, as negligent our ears remained dull to His call.

But when the seventh decade of the century exposed the fertility of the soil, and still we would not heed, He, in His love, brought forward His own plan. And in all the history of missions never was there a more convincing evidence of His affection.

We would not send missionaries to Italy; and so He took it upon Himself to do it, and to have them "made in America."

Synchronous with the Italian revolution He began to bring the Italians to our shores in increased numbers, that we who would not do foreign mission work might do home mission business, and then lend them to Him so that they might be His instrument to evangelize Italy.

Why This Immigration?

Previous to this the immigration had been in small hundreds, and only nine times in the half-century did the number exceed 1,000. But 1872 brought 4,190; 1873 brought 8,757; 1880 brought 12,254; 1891 brought 76,055; 1901

brought 135,990; 1903 brought 230,662; 1907 brought 285,731. From that time until the war there was but one count,—"a quarter million."

And they are with us, these Italians. We all know them well, some regarding them filthy and with bad blood, others as eager to learn and appreciative of kindness. We are wont to say glibly that they "are here for the money that is in it"; but the true reason is that God brings them here for us to lead to Him, so that they may be His missionaries to Italy.

He makes it an easy task. Although nominally Roman Catholics, they are largely out of tune with Romanism, and all too easily attuned to indifference and infidelity. Other Catholics give them scant welcome at mass, and only a comparative few attend regularly. But essentially of religious nature, they make ready response to Protestant effort, as is shown by the large success of Italian missions in this country, the number at present approaching a thousand.

Italians Are Zealous Missionaries

While due credit belongs to consecrated effort, the fact remains that under grace the success of the work is due to the Italians themselves. As soon as one finds Christ his zeal is shown, and with ardor he spends himself for Him. His whole-heartedness is shown in missionary fire and in enthusiasm over his Bible. Deprived of the Word at home, he gives it reverence, and appropriates its truth. If he can read, he reads it. If he cannot, he gets it read to him.

There are all too many Christians who lack this delight which underlies his missionary zeal. Happy in his faith, he wants others to share in his happiness, and enjoy his "American" Bible with him. Solicitous for his neighbors, he is still more so for those "over home" to whom the Bible is strange, and in whom faith in Christ has evaporated in mere form and ceremony. One of the first gifts with which he remembers the dear ones at home is the Bible; and when he returns thither its gospel is in his hand and heart.

They Bring the Bible Home

Many of us fail to realize that the Italians go to, as well as come from, Italy, in hordes. None are more patriotic. As soon as they have "made the money" the dearest thought is to return to the homeland, temporarily, or to remain permanently. While every week before the war witnessed an exodus, it was in the fall that the large numbers went. Arrived in his native land, these most voluble of men are more talkative than ever, and tell eagerly to friends who are as eager to listen, all about "Ah-me-re-cah." With impassioned gestures and fervid vehemence, the convert, with as much avidity as any others, tells of his hope in Christ as he tells as well of

big wages and business chances. In point of fact many return just for that purpose.

And as he, the missionary "made in America," tells of what the gospel does for him, his Bible accentuates it. Telling that his faith is from its gospel, and that he would have his friends share it with him, he delights in producing and magnifying the sacred volume of which there is such a famine in Italy. It is his indispensable instrument, and it becomes us to see that he is supplied with it.

Herein lies the courtesy. It should be our duty to furnish these real missionaries with this equipment. By that which they who have returned have already carried, notable progress has been made in missionary work in Italy.

Authorities on the state of religion in Italy, men like Bishop Burt, Ernesto Giampiccoli, Dr. N. W. Clark, D. G. Whittingill, A. W. Greenman and Professor Luzzi, are a unit in testifying that the open Bible is a principal feature in this progress. Bishop Burt says that every returning immigrant should carry the Scripture in his own language.

The war placed a new emphasis on the effort. With religion at such a low ebb, and with a strong distrust of the priests, the reservists who were called from America were in need of the Word as much, if not more than our boys; and those who had it in their hands did signal service in the camps and at the front, as they met with Godless soldiers who, anticipating emigration after the war, were the more readily reached.

America's Duty to Italy

Now that the war is over, the thousands who have been kept from their native land by the conflict are thinking more than anything else of going home. "Andiamo a casa" ("I am going home") is being heard from all sides. An estimate which was made by the bureau of immigration early in June was to the effect that before the year closes not less than three-quarters of a million will leave.

What then, is the status? God brings the Italians here to be led to Him, to be "made in America" missionaries to their race and land. Their missionary zeal is intense. Results are wonderful. God promises that His Word shall have free course where it is so greatly needed. His manifest purpose is the evangelization of reclaimed Italy. It is ours to welcome the Italian immigrants, to lead them to Christ, and to see that they on their return to Italy are provided with His Word.

We have stood in the Master's way all too long. On the nearing morrow the "inasmuch" will stand out plainly. And how will we, with famishing Italy before our eyes, be able to ask our Lord when it was that we saw Him hungry? "They of Italy salute us," and in their midst stands the Son of God.

Response of The Moody Bible Institute

The editors believe that the author of this

article will welcome this addendum stating that The Moody Bible Institute is actively interested in the cause of which it treats. It has several Italian students on its present roster to whom its tuition is free.

One of these students has been for a number of years in charge of an Italian gospel mission in Chicago, and with him are associated two others one of whom is a woman. This mission has already borne the fruit of five other missions in Italy.

Another student, a woman, has been for some years an Italian missionary in Chicago under the Presbyterian Board, still another, a man, while pursuing his studies, is preaching weekly to an Italian Methodist church in Wisconsin, while another is taking the Institute's Music Course in preparation to teach gospel music either in Italy or South America.

The Institute has a cultivated Italian on its list of special instructors who formerly was a Roman Catholic priest, but is now in charge of a Protestant congregation in Chicago. He gives instruction in the Italian language and other subjects, and has recently written:

"I believe that The Moody Bible Institute, owing to its central location in the United States, ought to become the best educational place for Italians who will consecrate themselves to missionary work."

A DECADE OF CHURCH GROWTH

The thirty bodies constituting the Federal Council of Churches of Christ in America now show a total membership of 18,620,136, with 14,345,298 scholars in their Sunday-schools. The total value of their church property is \$1,040,236,194. A further study of the growth of the eight leading bodies of the Federal Council shows that while the general rate of increase for all American religious bodies for the decade was good, these denominations made the following increases: the Methodist Episcopal church, with a membership of 3,718,396, reports an increase of 25 per cent; the Methodist Episcopal church, South, with an added 28 per cent now numbers its communicants at 2,108,061. The Presbyterian Church in the United States of America enrolls 1,613,056 members, a growth of almost 37 per cent. The Congregational church with 90,000 new members, or 13 per cent increase, has 790,163 communicants; and the Protestant Episcopal church, having added 24 per cent to its membership, has now 1,098,173. The Baptist Church organizations reporting to the Northern Convention of that body show 1,227,448 members, an increase during the ten years of 16 per cent; and the colored Baptist membership of 3,018,341 shows an increase of almost 33 per cent. The Disciples of Christ, whose communion now numbers 1,231,404, reports 24 per cent of growth.

Some Interesting Missionary Tales

The Moody Bible Institute is always a center of missionary interest and activity. Its Missionary Union assembles five or six hundred students every Thursday morning to transact its business, to receive instruction and to hearken to appeals and inspirational addresses from Board secretaries or missionaries on furlough. The latter esteem it an opportunity indeed to speak before so many consecrated and alert young men and women. Sometimes their addresses are taken down in shorthand, snapshots as it were, and sent in to our office for such further use as we can make of them. We are pleased to group three or four of them for our readers in this issue.—Editors

I

"FRAYING HYDE," OR THE MINISTRY OF INTERCESSION

By Dr. Robert Morrison, Presbyterian Church of England, East India

"GIVE ye them to eat." It is the same voice that is calling and commanding us to give them the bread of life that commanded the disciples in those days. You know the story, but I just want to draw one or two lessons which have been laid on my heart, and the main lesson is this:

It is not our equipment that God will especially bless. There was one young man sent out—one of the best men on his Board; he had taken a high place in his classes and the Board was greatly elated because they had him to send out.

After he got the language, which he did quickly, he began to go into Christian work, and one day he was brought face to face with a soul under conviction. He began to think of how he was to lead this man to Christ. It was something he had never done before, and he found how ignorant he was.

He went to his room that night and confessed, "Lord, I know nothing; I cannot do anything of myself." Then God was able to fill him.

Sometimes, because we have had special training we feel that we know it all. But we do not. The moment we rely on man's wisdom we make the gospel of Christ of none effect.

We need to have effectual teaching, and that can only come from one source, and so my message is how to yield yourselves to the Holy Spirit that He may fill you.

You remember how Christ gave that promise, "He will guide you into all truth." Know the Holy Spirit as inspirer and helper at every turn, and you will find yourself equal to any emergency in the foreign field.

There is another lesson I want to impress upon you. The lesson of intercession.

Intercessory prayer is a thing by itself. It is not the ordinary prayer. The ordinary prayer is for ourselves, but intercessory prayer is for others.

If you have been growing in grace and will analyze your prayer life, you will find you have come through successive stages. First, you prayed for yourself and then for your home folks, then you went out to those round about you, but intercession means more than that. Intercede for the whole world in your intercessions.

How we need the Holy Spirit! We know not how to pray as we ought, but the Spirit Himself maketh "intercession for us with groanings that cannot be uttered, and He that searcheth the heart knoweth what is the mind of the Spirit."

Make it a definite thing during your training to take time for the Holy Spirit to teach you to intercede. Some of you may be called to a life of intercession in the field. There are some missionaries now in the foreign field who are led out in intercession—God is putting upon them the burden of prayer.

It is not the work that we do that counts, but the work that we do at the throne of grace.

You remember when the service of Christ became impossible because of the fewness of those who were at the head of things, instead of saying, "We must give ourselves more to this work," they said, "We must withdraw from this work and give ourselves to prayer."

See the sixth chapter of Acts. They did not once say that they must give more time to themselves. They said, "We must withdraw from this. This is not our work; our work is the ministry of intercession." Did you notice that Stephen's marvelous work took place immediately after that season of prayer?

The accomplishment in many a life is largely due to the unseen progress there before the throne of grace. We need that work more than anything else in the foreign field at this time.

We had a missionary called "Praying Hyde." He had six hundred converts in a very hard field. This was not due so much to his working as to his prayers. There were others who labored and had only a handful. Just come in contact with Hyde and you felt, that here is a man of God.

There was a lady who had been working for fifteen years with little success, she read about "Praying Hyde" and how he had turned the tide, and she felt called also to give herself up to this ministry of intercession. She feared that her fellow missionaries would accuse her of neglecting her work, but she gave herself up to intercessory prayer anyway. For six months she prayed, and apparently with no result, but there were big things going on in her life.

At the end of the six months she said, "What has been the result? I do not see very much." Nevertheless, in the next six months, where people had only been gathered in by ones and twos for fifteen years, a thousand enquirers were waiting to be received into the church at the same time. Why was it? Because of her work at the throne of grace.

Do you know that life behind the scenes without telling about it? Be content to be unknown; be content to be a hidden worker; be content to have God know about it, and He who seeth in secret shall reward you openly. We need these hidden workers.

We had been out to an epidemic and it was slowing down, and we had to go to our station again by boat.

There were about sixty boats drawn up in in the dock and I thought it would be an easy matter to get a boat. I found, however, that it was not, and that indeed, I could not get a boat.

We went back and began praying about it, for I felt that there was some obstacle which had to be overcome in the spiritual realm, and when we got through we thought that it would be all right.

We asked everyone of them about boats. There was only one boat of which we had not inquired of all those sixty. I asked at that boat and a muffled voice said, "I am here; I am a sick man."

He had a huge abscess just ripe for opening. I operated on him, and we had the boat. God in that case used the surgical instrument, but I believe it was prayer that opened the way. If you learn how to pray God will open up doors for you even if you have no medical training.

There was a missionary and a sick man miles away from the nearest physician, and the missionary wished to do something for him, if only he had the gift of healing!

He began to pray as he had never prayed before, and when he went to the patient he found that he was much better, and from that time he began to realize more and more the power of intercessory prayer.

God is the same today, and if you are placed where you cannot call in medical aid there is the Great Physician at hand to help you. Learn to know Him and His healing power, and He will not only lay His healing hand upon your life, but will help others through you, both in the healing of the body and the healing of the soul. If you know how to prevail in prayer for the healing of the soul you will also be led in the healing of the body.

II

TESTIMONY OF AN AFRICAN NATIVE

"After I entered school in this country I was interested in reading English, and the first thing I found was a little book called *The Greatest Orators*, and in it I read a sermon by D. L. Moody, in which he asked that great question, 'What Will You Do with Jesus?'

"Today we are here to tell you what we can do with Christ and what Christ can do with us, and so what I bring you today is Africa, a spiritual world, for the African looks around himself to realize that he is living in a great universe. That is to say he comes to the conclusion that all around him, there is nothing besides gods.

"If you were to bring here a typical African, one who does not know anything about Christ,

and put him in any place where, for instance, we will say there is a great clock, and the bell of the clock rings out the time of day, and he finds that no one is about that clock causing it to move, he then comes to this conclusion that the clock is God, or 'in other words' the clock becomes a god. If you do not stop him he will get his wife and his children, and come where that clock is, and build a fire, and kill a chicken, and spill the blood and call for the blessings of the great gods, the spirits of the ancestors.

"He soon finds out that this god is not sufficient, and he says 'I must have another god.' He goes out into the woods and finds a tree, and says, 'God is in this tree.' He then sacrifices to the tree and it becomes the spirit of his ancestors.

"But the tree is not enough; it does not give him the right kind of a god and he goes down by the riverside and finds a large rock, and he says, 'That rock is wonderful; something peculiar about that rock.' He cannot define it and so he says 'God is in that rock,' and that rock becomes a god.

"The river is a spirit and therefore everything about the river and the rock is God. He takes his chicken, or his sheep, and sacrifices to the river, and so we have in Africa all kinds of gods that you can find anywhere.

"Nature is god, because we do not understand nature, but we see the wonders in nature, therefore we call that God—everything in nature is God; the spirits of the ancestors are gods.

"Indeed as the man continues to hunt for a god he comes to a devil doctor and says, 'You are a devil doctor, you can create for me a god,' and so the devil doctor gets a few grains of sand and sews them up in a rag, and he will carry that thing around his waist, and that is his individual god.

"Previous to my conversion I carried this god with me wherever I went; I must have it with me to be protected by the divine forces.

"The god of the tribe could only save the tribe as a whole, but the individual god is the god that can defend me, so I must have my individual god. When you enter into one of our homes you will see nothing else but individual gods hung up and down the posts.

"After I came to this country my mother was converted, and she wrote me through the missionary that she had learned my God! So you see America is not wasting time in doing Christian work for Africa.

"Africa is turning around, is seeing the fallacy of the belief in the ancestral gods. We are beginning to see the true God. Bring us the true God. That is your task."

III

WHERE THEY HAVE NO UNDERTAKERS

By Miss E. Byers

Will you go in imagination with me this morning, not to the educated cities, composed almost

entirely of mountaineers, not to the great schools around Asheville, but down into the southern portion of Kentucky, to the roughest and most illiterate part of the country?

It is one night's trip from Cincinnati. You reach a little inland station and then you do not take an automobile, but your mule or your horse is waiting for you. If you cannot ride horseback then you ride in a jolt wagon, the kind of wagon you deliver coal in here in Chicago, without any springs, and you go sixteen miles into the heart of the hills.

Those sixteen miles mean an eight hour trip. You can go from Philadelphia to Pittsburgh, a distance of 300 miles in about the same time you can make this 16-mile journey.

We have houses of one or two rooms containing from twelve to fourteen people, and not a window in the house. Entering the little kitchen you have earthen floors. Three to four beds are found in the other rooms of the house, occupied by from ten to fourteen people.

The only other furniture in that room, outside the beds, are four chairs. In the kitchen are two broken-down chairs, a stove and a table. That constitutes the furniture of the house.

The Character of the People

These people are primitive. They have been in the hills for a hundred and fifty years. They were among the best soldiers of the Union.

They are proud and sensitive. Anyone who goes to work among them must mix with them. You must consider them as brothers and sisters, and if they find that you make sport of them or do not love them, then, until the love of Christ comes into their hearts, they hate you. This has to be considered when you go into those hills.

In some of these homes you find that they have no candles, clocks, or watches. They keep the time by the sun.

The Character of Their Teachers

There are sixty teachers in the county where I am. I do not know among the sixty teachers even as many as five who are interested in soul winning.

Many of them could not pass a good stiff sixth grade examination. They spit tobacco juice all over the school room floor, get drunk on moonshine, and most of them are immoral. They are paid by the state and they secure their certificates mostly through political influence.

I long for a teacher to come into our section, a man who has executive ability, who could persuade these mountain teachers to go to school when their school closes in the winter—a man who could lead these teachers to Christ. Then they would have influence over the whole town and could assist in the preaching service.

English comes naturally to these people. They get that from their old Scotch-Irish ancestors. They have the old English expressions of the time of Shakespeare, and then some expressions that are not entirely Shakespearian, such as

"kiver the fire," "he clim a tree," "he fit and fit," but how easily that can be overcome.

The little girls are not in our dormitories a year until they say "I saw," "I have seen," "It is I," etc.

Their Love of Big Words

These people like big words. One man was discussing the death of another man and he said, "I know what killed him. He jest sposed hisself workin' in one of these splash dams and hurt his destitution and jest drapped away."

The old jailer was remodeling his house and he said, "I am just putting a few conditions to my house that I may be able to entertain in a more hostile manner."

But, oh, if you go to the mountains, do not make fun of them. They do not like to be made fun of any better than you do, and they are just as sensitive. They are the kindest-hearted people in the world and will receive you any time you want to go into their houses, with the sweetest hospitality.

We have no undertakers. The coffins are built by the mountaineers, except a few cheap ones that are "fotched" on as we people down there say. We have no regular sextons or grave diggers, and my brother often has to assist at the funeral.

The Isolation of It

I really cannot tell you how primitive conditions are, nor the great need of our southland. An educated man who has the power of organizing, who is somewhat of an athlete, and who loves Jesus Christ, and loves people, can do, oh, so much good down there!

You will be isolated—just as much so as if you were in the heart of China. Sometimes we are water-bound and cannot get out at all, but the Lord Jesus Christ is with us always, and He wants some one to go down there and help us.

One little girl in our school said she had never sat on a chair at the table until she came to our house, and that they did not have boards in the kitchen floor, but just earth. She came to the school with a head full of lice nits, the stiffest hair I ever saw.

Talk About Diseases!

Seventy-five per cent of the people of our county have hook worm. I shook hands with a little boy two years ago who was broken out with the smallpox at the time.

They will not quarantine at all. The doctor told them one time that they would have to quarantine. So he made some flags of solid yellow bunting and put them up in the country and he said, "This means quarantine for smallpox." An old woman who had never seen any flag but this contagion flag saw the American flag for the first time and she said, "There must be some terrible disease in that house, the flag has three colors."

The doctor said he had wondered if these stories were true or just made up by some of the

boys, but after an experience which he had one morning he said he would believe anything, for a patient came to him to be treated for pellagra. He had heard of the nicotine in tobacco and he said, "Doctor, will you tell me whether this Nicodemus in chewing tobacco has any attention toward making my trouble worse?"

So you can see how primitive we are down in Kentucky.

Wearying of Prayer

Sometimes we wonder where we will go. You hear the cry from India, from China, from Africa, and from some of the finest people of the United States down in the southland.

Sometimes it seems to me that I can see not only one person saying "Come to India," "Come to China," "Come to Africa" but I can see many people with their arms held out, who do not say "Come" but "Pray" and I just pray that the Lord will give me the power of intercessory prayer.

I know what you did before you came here, and some of you may do it yet; we all did it when we heard a story or a missionary address; we would pray for one night or for two nights, but how many of you pray for a week or a month, or a year for the missionaries whom you hear? Oh, we forget. We forget to intercede.

I had rather have The Moody Bible Institute back of me if I were in China or India or some other place, in intercessory prayer, than anything I know of. There are more souls won through prayer than through the actual workers in the field.

We do not know, we have not found out how to get the pure meat of the Word, but the Lord says "Wait on me, be of good courage and I will strengthen thine heart, wait, I say, on the Lord." We do not know how to wait.

New Jersey Needs Missionaries

I heard Dr. Woolston mention New Jersey, and I heard a lot of people clapping their hands, but between the city of Philadelphia and one of our greatest summer and winter resorts, Atlantic City, are people who have never heard of Jesus Christ. Did you know that there are people there who have no schools, no teachers, no preachers, just like wild folks when an automobile goes through, hiding among the trees? There is a chance for some of you that Satan has told was too old to go to the foreign field, that you could not learn the language.

May the Lord just bless us all and keep us and give us the peace of God which passeth understanding, and hear him whisper, "Be of good courage; it is I, be not afraid."

IV

WHERE THE BIBLE IS REALLY TAUGHT IN A PUBLIC SCHOOL

By Miss Elizabeth Duff

A Christian man, a banker, in a little town on the broad plains of Texas, saw his children and those of his fellow townsmen going to school

day after day and receiving instruction in many useful things, but the Bible, which had found a large place in his own life, was entirely neglected.

The law in Texas says that the Bible shall not be taught in the schools, but provides that children may be excused from the school building, for certain periods, to receive special lessons.

He felt that if the children could go outside of the building during school hours for music, expression, etc., they could also go for Bible study; and if outside and taught by a special teacher—independent of public funds—there would be no infringement of the law.

How the Experiment Started

The experiment was undertaken in October, 1917. A nearby Sunday-school room was opened for the grammar school classes; another room was rented in a private house for the high school classes; and arrangements made for two periods a week for each class.

The course of study adopted for the high school pupils was that outlined in the syllabus for Colorado schools, supplemented by memory work upon which much stress was laid. The Bible itself was used as the text book, while note books were kept and outline studies, character sketches etc, were written. One half credit a year was given pupils doing satisfactory work.

The Way the Work Was Done

Bible work with the grammar school children seemed to be quite a new thing and no course of study was available. Of necessity the teaching was largely by story method, and it seemed most logical to begin at the beginning of things, Genesis 1:1.

The stories were told and retold and were connected one with another in an effort to leave in the child's mind one long continued story, and to explain happenings in the light of what had gone before.

But as much or more effort was expended on the teaching of memory work as on the stories. Single verses and longer passages were memorized and the location in connection with them.

No outside work was expected of the grammar school children, but assignments of various kinds were given to the high school pupils from time to time.

The attendance from high school was small though the few did fine work; but the little children were a testimony to the fact that God's Word still has charm. All but five or six in the grammar school came regularly. Each class had a twenty minute period and frequently the teacher came with her class.

Enjoying Memorizing

Teaching public school children is not reaping but sowing. Only the educational results can be measured, but one can rest upon the promise, "My word shall not return unto me void,—but it shall prosper in the thing whereto I sent it."

From the start the children loved the Bible stories. They had to be taught to enjoy memor-

izing verses, and at first the stories were used as a reward until soon they came to enjoy verse memorizing too. John 3:16 was the first verse taught and remained a favorite to the last.

An average class learned the following passages during the five months in school this year;—Psalms 24 and 100; Isaiah 9:6, 7; 1 John 1:9; and the names of the books of the New Testament. Besides these they reviewed and kept fresh the following: Psalms 1 and 23; John 3:16; Isaiah 53:6; Ephesians 4:32; Luke 2:8-14.

Up to March, 1919, when the teacher was unexpectedly called away from the work, the financial burden had been carried by practically one man (the banker who had caught the vision of the need). The pastors of the town, however, soon discovered the value of the work and began planning to have their congregations take over the financial responsibility, which after some delay has now been arranged.

Their attitude is expressed in the words of the superintendent of the schools: "We can't ever get along without Bible in our schools again."

Where Did Cain Get His Wife?

"Ex-Banker, also Bible Student, Preaches in Tent," headline in the *Times-Call* (Racine, Wis.).—Editors

"WHERE did Cain get his wife?"

"Were the patriarchs really as old as the Bible states, or are their ages figured in lunar instead of solar months?"

These and other interesting questions were dealt with in the preliminary lecture by C. E. Putnam of The Moody Bible Institute at the big tent last evening.

Mr. Putnam's lectures are illustrated by a large and carefully prepared chart, which practically covers the entire platform, and shows graphically the various dispensations from the creation to the end of time as referred to in the Bible.

Lots of People Wish to Know

Apparently there were a lot of Racine people in the big audience last evening who were curious to know where Cain got his wife.

At any rate when the question was asked by a man in the crowd and Mr. Putnam suggested that he pause long enough to clear up that matter, he was greeted by applause.

However, when the speaker went into the matter, it was seen to be comparatively simple, due to the great longevity of the men who lived in that day. The figures show conclusively that it would not alone be possible for Cain to have secured a wife, but he might have secured a thousand of them, and no one would have been more than very remotely related to him.

Faith a Business Principle

Mr. Putnam showed that faith was at the foundation of commercial life. As he is not a preacher, but a business man, his convictions and definite statements were doubly interesting.

He told of his early experiences in reading the genealogies as recorded in Genesis. At first he could not see how much good could be gained by reading what was apparently nothing but a dry recital of births and deaths. For a time he neglected this part of the Bible, only to find, later in his studies, that the figures, so carefully recorded revealed wonderful things that would otherwise have been hidden.

An interesting thing arose when he noted the fact that while a number of the patriarchs attained the age of nine hundred years and over, not one reached the thousand mark.

Over in the New Testament he found where Peter said, "A thousand years is with the Lord as one day," and back in Genesis, when God warned Adam against eating the forbidden fruit, He said, "In the day that thou eatest thereof thou shalt surely die." While these words are not to be taken too literally, it is certain that each of the patriarchs died in his day, as spoken of by Peter.

The ages of the patriarchs were clearly shown to be measured in solar years, just as is done now, rather than lunar, or moon, years as was supposed by some. The lunar theory sounds very plausible when applied to the ages of the oldest patriarchs, but is seen to be ridiculous when applied to their ages at the birth of their first sons.

Such figuring would make Mahalaleel five years old when his son was born, and Adam is shown to have been contemporary with the sister of Noah. It is this combination of facts that makes so easy the solution of the much-spoken-of Cain problem.

Was Methuselah Drowned?

"Was Methuselah drowned by the flood, or did he die a natural death?"

When Mr. Putnam asked this question one man in the audience gave it as his opinion that Methuselah died naturally, inasmuch as he was of a good family.

Mr. Putnam said what he wanted was not any man's opinion, but the definite statement of the Bible on this or any other question.

Apparently the Bible does not answer the question; nevertheless, after a long search he found that the name Methuselah means, the coming of many waters at his death; or when he is dead, it shall be sent. Enoch, Methuselah's father, is thus seen to have prophesied the coming of the flood, away back over three hundred years before.

American Freedom Versus Irish Freedom

An editorial in *The Chicago Tribune* entitled, "How About America."—Editors

THE convention of the American Federation of Labor has voted an indorsement of the covenant of the League of Nations with the sole proviso that "nothing in the instrument can be construed as denying the right of self-determination and freedom to Ireland as recognized by the convention."

In other words, the convention was quite ready to bind the United States to a foreign agreement more complicated and far-reaching than any ever attempted in this country or any other. It was ready to vote without study or deliberation for a treaty pledging the United States to depart from traditional policy and to plunge into the center of old world politics, assuming responsibilities to which the convention had given virtually no consideration except that involved in a brief debate.

All this, which means so much to the delegates themselves, to their children, and their children's children the convention was ready to assent to light-heartedly. But when it came to the question of Ireland, the convention would take no chances.

We do not think this is common sense, much less Americanism. Concede everything that the most extreme Irish patriot says of the Irish question, still Americans ought not to be more zealous of the rights of any other people than they are of their own national welfare.

The Peace Treaty with the covenant will end American independence in the old sense. Its opponents believe it will seriously restrict our freedom of action. Its friends concede that it will restrict it in some degree. But the A. F. L. convention resolves all these questions of American independence without hesitation in favor of the Treaty, while it is so jealous of Irish freedom that it is made the object of a special reservation.

Why is not American independence as precious to the delegates of the A. F. L. as Irish?

Of course, we know it is. The convention accepted Mr. Gompers' indorsement of the covenant and did not consider American independence involved.

But this action was not marked by the alert Americanism the convention has shown in most other matters. It reflects rather the fashion nowadays, being more concerned with the troubles of other peoples than with the very serious problems confronting our own.

It would be better for us and better for the world if we corrected this.

The world needs a strong United States, but even if it did not, we need it and our needs and interests—the needs and interests of 110,000,000 perfectly good Americans—are at least as worthy of consideration as the needs or interests or ambitions of any other people.

A Story of Mormonism in an Eastern City

By Rev. J. D. Nutting, Secretary, Utah Gospel Mission, Cleveland, O.

I REACHED the town in a Saturday afternoon rain, unknown, but knowing something of the success of both kinds of Mormonism there, and was providentially directed to a pastor near the largest Josephite Mormon building, where a Mormon "revival" had been going on for weeks.

Spoke at another church in the morning, and at this church in the evening; spent the time from about 2:30 to 5 p. m. in the Josephite meeting, where sixty-four took part in the fast-day testimony meeting. I had attended scores of such meetings in the West, but this was different—doubtless largely because the great number of recent converts gotten in from the Christian churches had changed the complexion of the meeting.

After it was over I was the center of from a dozen to thirty of them for nearly two hours, while the talk brought out some tremendous facts about Joseph Smith, their professed "prophet," and the other evidences against Mormonism, speaking plainly and from the book, but in love, even when the leader became somewhat

ungentlemanly under the force of the facts—just as "elders" often are in Utah. In fact, aside from their denial of polygamy as never practiced or taught by Smith, (which was completely refuted by quotations from the Josephite paper, etc.), one could hardly have told that he was not in a Utah Mormon group after a meeting; the talk was almost identical. Some of the converts looked pretty sober as the real facts were brought out regarding polygamy, about Smith's infamous "Inspired and Corrected Translation" of the Bible, (which clearly mutilates the Word to suit the false doctrines he wished to make the people believe, but which is the "Bible" usually used by this cult), and other things. We hope that the facts will not soon be forgotten.

In the evening I spoke an hour in a church near by; on Monday to the ministers' meeting; and by special request of a pastor who had lost several members to these Josephites before he knew it; stayed over to call on one of them with him, and if possible, deliver her soul from the snare.

She was a young married lady, bright, in an at-

tractive, simple home. Space forbids giving our conversation at length. She had simply been deceived, to speak plainly, by the man in charge of the meetings and others, because she knew nothing of the real facts about Mormonism. She had been told that the word "smith" in Isaiah meant Joseph Smith, (see Isa. 44: 12-15); had been taught the "gold plates" story of the origin of the Book of Mormon as a new Bible; and other things. We showed her the first page of the first edition of the Book of Mormon, with its statement that Joseph Smith was the "Author and Proprietor" of that professed revelation from God, and told her of a conversation in Utah in which two "Apostles" said that Smith put that falsehood on the title page so he could get the copyright, and acknowledged that he lied wilfully in doing so; showed her the title-page of the "Inspired and Corrected Bible," with some of the utterly falsified readings given by it, and the "Reformed Egyptian Characters" which Smith put forth as some of those on the "plates," but which were clearly all English, queered, written endwise or sidewise, etc. I asked if she ought not to have asked her good pastor about these things before going into Mormonism, and she said that she was going to do so, but the "elder" had said she did not need to do so, "It was all right anyway," and so she had not. (I never yet knew a Mormon convert who had

told his pastor, if recollection serves.) As these points reached their culmination of indisputable evidence, she burst into tears of sorrow for the way she had allowed herself to be misled, and gave it all up, I trust, forever.

How I wished to stay there, if need be a month, and see every victim possible, to deliver them if they would be helped—and many would be! The need in many a community for such work is great, but only those workers who have had special preparation can do the work effectively, and means for their unsalaried support must also be had. Nearly all of the great evil done in this town, by both Josephite and Brighamite Mormonism, might have been prevented, had pastors and others had even the facts given in a few tracts, or if such tracts had been distributed at the homes. The Mormons sowed the city with theirs, to which repeated personal visits were added.

In this town there are three Mormon organizations, one of them of the Utah kind. We have the names of over three hundred and fifty towns where organizations of new converts to Utah Mormonism have been formed within a few years; and Josephitism is growing far more rapidly than the Western kind. Every Christian worker should be prepared to deal wisely with such converts, and to inform the public where Mormons labor, so that their work cannot prosper.

Bible Symmetries

II

By Rev. E. J. Pace

THE "Magen Dawid" (Shield of David) the emblem of Zionism, is a six pointed star consisting of two equilateral triangles, so adjusted the one to the other that the resulting center, common to both, is a perfect hexagon. Within the hexagon is the Hebrew word "Zion."

This emblem seen over the doors, and on the pinnacle of the roofs of synagogues is the ancient symbol of Jewry.

Its origin is shrouded in mystery, no mention of it being found in rabbinical writings earlier than the twelfth century. It has been found, however, on a Jewish tombstone at Tarentum, in southern Italy, "which may date as early as the third century of our era."

The common opinion, however, among Jews is that it originated with King David, and became the religious emblem of the nation, and was a conspicuous symbol on Solomon's temple.



MAGEN DAWID
(Shield of David)

The Zionist flag consists of a field of white with two broad horizontal blue stripes, one above and the other below the central emblem, the "Magen Dawid." The white symbolizes the priestly nation, the blue stripes standing for loyalty and unity of all Israel, while the "Shield of David" represents the star of faith in the unity of the one true and living God.

The fifty-third chapter of Isaiah has ever been a perplexing enigma to the Jew, his query being voiced by the eunuch who was reading this passage (Acts 8:32-34): "I pray thee, of whom speaketh the prophet this? Of himself or of some other?" The heart of that chapter is found in verses 4-6 which we have put into diagrammatic form as the scriptural interpretation of the "Magen Dawid."

How fittingly the two triangles symbolize our redemption! The trinity above is merged into the trinity below, in condescending adjustment to the needs of man's tripartite nature, the whole centering in the divine sacrifice on the cross.

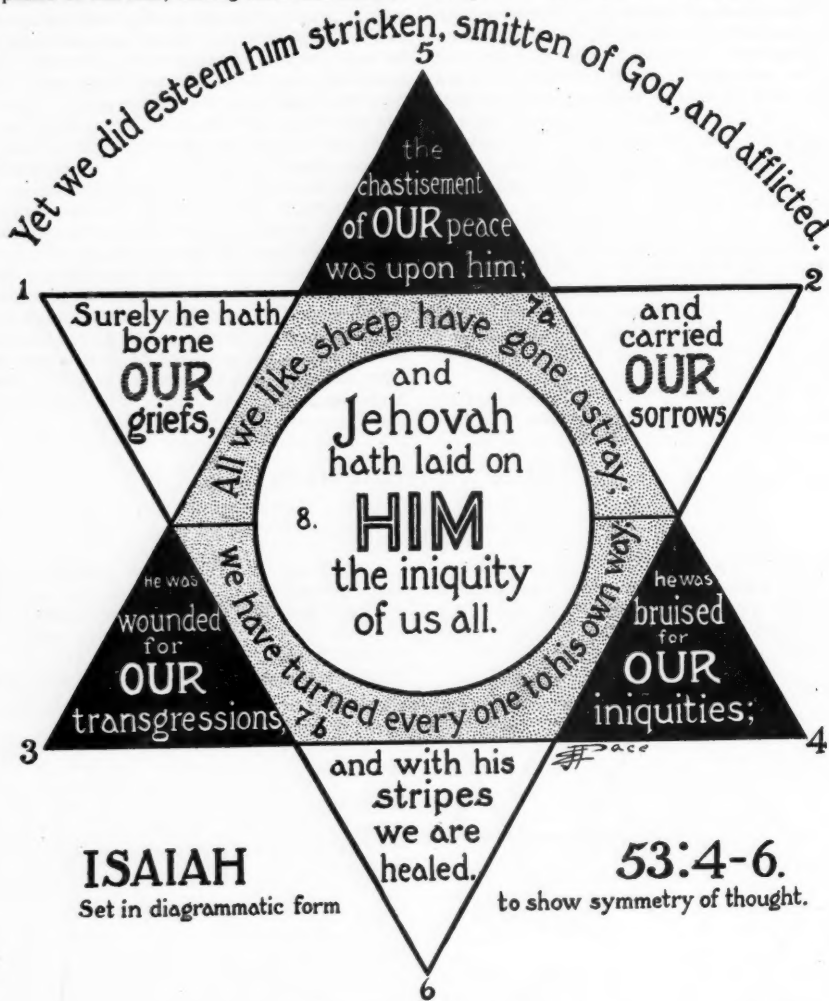
There are two sides to redemption corresponding to the two parties involved, God and man. In one of the triangles we have redemption viewed from the standpoint of man: "our griefs," "our sorrows" He has borne, and "by

his stripes we are healed." In the other triangle note the divine viewpoint: "Wounded for our transgressions," "bruised for our iniquities," and "the chastisement (expiation) of our peace was upon him." Note, also, how beautifully number 6 gathers up numbers 1 and 2, and likewise, number 5 elucidates numbers 3 and 4.

The shaded area within the hexagon contains a two fold statement, (7a and 7b), touching all six points of the star, setting forth the need of

redemption, and at the same time the reason for our griefs and sorrows, and His wounds and bruises.

Finally the whole passage centers in number 8 which is Jehovah's complete and blessedly satisfying answer to our need. But as for Israel, "their minds were blinded; for until this day remaineth the same veil untaken away in the reading of the old testament; which veil is done away in Christ" (2 Cor. 3:14).



Rev. W. H. Collison and wife with their associates have been incorporated as the United Workers of America. Their work is greatly varied, particularly touching the most needy. The home office is at 2122 Bryant Ave., 181st St., Bronx, New York.

Rev. A. W. Payne, the Gentile Missionary to the Jews who accompanied the Rev. S. B. Rohold of Toronto on his recent trip to Palestine, writes that he has settled down as temporary pastor of the American Church in Jerusalem, and that great improvement is noticeable in that city under the British regime.

Practical and Perplexing Questions

Answered by the Editors

BRIEF MENTION

B. W., San Diego, Calif.: In this issue of the magazine in an article entitled, "Why I Am not an Evolutionist," you will find names of some modern scientists who do not hold the Darwinian theory, the titles of whose works are easily obtainable in your public library. To them we would add the name of Professor George McCready Price, of Lodi, Calif., and believe that if you write, him he will furnish you the names of many more.

L. J. C., Manchester, N. H.: We think it not evil to take an oath in a court or in legal proceedings outside of a court, but an affirmation is commonly accepted instead where conscience interposes an objection. In Matthew 26:63 which you quote, while the high priest administered the oath so to speak, it was our Lord who took the oath. See also Hebrews 6:13-18; 6:20-22. The swearing inhibited in Matthew 5:34-37 and James 5:12 is idle, careless and profane swearing.

M. S., Chicago, Ill.: The names of David's three mighty men are given in 2 Samuel 23:8-12. Abishai was not one of these, but a chief one of the thirty alluded to in verse 13 and the following verses of the same chapter. Verse 19 of that chapter speaking of him says: "Was he not most honorable of the three? Therefore he was their captain." "Three" in that verse is thought to be a scribal error for "thirty." He was the most honorable of the thirty but did not attain unto the distinction of the three named in verses 8-12. It is thought that the passage in 1 Chronicles 11:20, 21 to which you allude, should be rendered similarly.

The name of the prophet of 1 Kings 13:1 is unknown.

J. T. L., Chicago, Ill.: Of course it was quite within God's power to create the world in six days of twenty-four hours length, but whether such was the case or not is a question on which we can not dogmatize because the word "day" is used in different senses in the first two chapters of Genesis. In 1:14 for example, it stands for twenty-four hours, while in verse 16 it means the light part of the day of twenty-four hours, and in 2:4 again it is used to include the whole period during which the heaven and the earth were created whatever length that period may have been.

As to your inquiry about Jesus, He was on the human side of his nature a Jew, and yet in a most important sense as you surmise, He represented the whole race. He was an example for the whole race and He died to save the whole race so far as men will believe on Him.

You are right in saying that in some sense there is a deeper meaning in the blood shed by Christ at His death than in that which He shed prior to His death, for "the blood is the life" (Deut. 12:23), and He gave "his life as a ransom for many" (Matt. 20:28).

R. T. N., Canby, Minn.: In respect to salvation, "Darwinists," as you call them, deny its necessity altogether, as do the Spiritualists and Christian Scientists of whom you also ask, though they all do so for different reasons in each case. Russellites deny that salvation is possible now, but speak of it as of the future. Moreover, in their view he who does not believe on Jesus Christ now shall most certainly believe on Him in another age, and so obtain salvation, except in the case of only a few apostates. This is opposed to the teaching of the Bible.

Mrs. Eddy, of whose life you inquire, was a New England woman of humble parentage, who was born in 1821 and died in 1910. Her education was limited. She was thrice married. In early life she was an invalid and came under the influence of a Dr. Quimby, of Maine, who possessed unusual mesmeric or hypnotic power, from whom it is said by her biographer, that she obtained the germ if not the full-fledged idea of that system of physical healing which she subsequently developed into what she called Christian Science. She died possessed of a fortune said to approximate \$2,500,000.

J. M. H., Montgomery, Ala.: You ask whether the religion of Jesus Christ appeals first to the sinner's mind through his reason, or to his heart through love? A categorical reply is perhaps impossible, as the question may be variously interpreted according to the philosophical presupposition and theological bias of the inquirer, but the following is in keeping with Scripture exegesis and sound psychology:

Prior to regeneration the sinner is dead in trespasses and sins—under the sway of the flesh (Eph. 2:1-5); without feeling (Eph. 4:19); therefore destitute of God-consciousness. Through the sovereign energy of God by the Holy Spirit, through the Word of God, he is quickened into life (Eph. 2:1, 5), this supernatural transaction taking place while the sinner is without spiritual consciousness. When consciousness emerges, the appeal of Jesus Christ and God's plan of redemption may be either to the reason or to the affection or both, depending upon the temperament, education, and environment. Both appeals may be present at the same time, but the individual is taken up with the one to the exclusion of the other because of lack of ability to give value to psychical and spiritual forces.

Young People's Society Topics

August 3

"Our Relation to Others—Towards Parents and Others in the Home"

Ephesians 6:1-9.

The Epistle to the Ephesians has been called "the summit of revelation" because it lifts one to the heights of spiritual position, privilege and power, that belong to the redeemed in Christ.

Christian believers are shown to be chosen of God (1:4), redeemed by the Blood of Christ (1:7), and sealed by the Holy Spirit (1:13). Being made nigh to God by the blood of Christ (2:13), we are given access by the Spirit unto the Father for the purpose of fellowship and prayer (2:18). In other words the Holy Spirit makes real to us, what Christ has done for us, so that the value and virtue of our Lord's work may be appropriated by faith. Then in 3:16, we read of the instrengthening of the Spirit; in 4:3 of the unity of the Spirit and in 5:18, of the filling of the Spirit. The Spirit-filled life is the ultimate in Christian experience. It is the fullness of the blessing of the gospel of Christ. The Christian that lives the Spirit-filled life may say, "I can do all things through Christ which strengtheneth me."

A picture of the Christian home is given in the next section of the Epistle (5:22-6:9). Here the varied relationships of life are presented—wives and husbands, children and parents, servants and masters. Out of these varied relationships the manifold duties of life arise. The ignoring or neglect of these duties through selfishness, results in discord, distress and disaster, hence so many unhappy homes.

The reality and power of Christian faith and life is tested chiefly, not in public places but in the home. Happy home life demands the full operation of all the qualities found in these twenty-one verses—submission, love, sacrifice, obedience, wisdom, kindness, and heart service. But these are the graces of the Spirit, and for their full exercise the Spirit-filled life is demanded. Nothing less will meet the constant demand of home life, nothing more is necessary.

August 10

Speech, Wise and Unwise James 3:1-18

Speech is the exponent of character, and it also determines destiny. See Matthew 12:37. In the light of this, how forceful are the words, "Let your speech be always with grace seasoned with salt," and how necessary is the prayer, "Set a watch before my mouth and keep the door of my lips."

The whole of this third chapter of James has

to do with speech. It gives instruction concerning the tongue. In verses 1 and 2 the tendency to talk too much is rebuked. The word "masters" is really "teachers." In the gatherings of the early church the presiding officer was not the sole speaker as he is now. Religious meetings took the form largely of question and answer. This form, although useful for many purposes, had in it an element of danger. Those without the gift of teaching or the ability to answer correctly, assumed to be teachers and thus brought upon themselves obligations that they could not fulfil and the "greater condemnation" as a consequence. Against this the words of verse 1 are directed.

The power of the tongue is seen in verses 3-5; 7,8. Horses are controlled by bits and bridles, ships are directed by the use of the helm or rudder, beasts and birds and reptiles of all kinds are tamed by men, but "the tongue can no man tame; it is an unruly evil, full of deadly poison." Rules and regulations, education and legislation, all have failed to tame the "unruly evil."

The cause to which this condition is traceable, is found in the closing words of verse 6 and also in verse 14. The "strife of tongues" arises from strife in the heart. "Out of the abundance of the heart the mouth speaketh."

Something corresponding to the experience in Ezekiel 36:25-27 must take place in us before we can know "the liberty wherewith Christ hath made us free." Although "the tongue can no man tame," yet the impossible with man is possible with God. In Christ Jesus provision is made for the indwelling of the Holy Spirit, and the fruit of that indwelling is self control (See Galatians 5:22,23, R. V.). This includes the taming of the tongue and its proper use in "wise speech."

August 17

How do Men Sell Their Heritage? Genesis 25:27-34

Esau's birthright involved spiritual blessing as well as material good. His heritage as the firstborn included the right of priesthood, the exercise of priestly right for himself and others, as well as a double portion of his father's inheritance. This heritage he despised or lightly esteemed. It should have been prized as more than life itself, but was bartered for a moment's gratification. Esau had no sense of real values. Esau saw only that which he saw. He did not have "the eye of faith." He could not see afar off. The things of the future were ignored, the permanent exchanged for the transient and lasting good, was forfeited for present pleasure.

The shores of time are strewn with many such wrecks, yet the warnings are unheeded and the work of destruction continues. The character of Satan as "the deceiver" is clearly seen here. As "the god of this world" he hath blinded the minds of them that believe not (2 Cor. 4:4). The glitter and glare of things present obscure the glory of things to come. Satan fishes with the bait of present gratification. The hook of "selling our heritage" is skilfully covered and hid. The word of God's warning is either unknown or unheeded, and men sell their heritage for "that which is not bread," and "labor for that which satisfieth not."

The spiritual heritage of the Christian believer is in Christ and cannot be sold in the sense in which a natural birthright can.

"I am a child of noble kinship of the Lord and King divine,

I am an heir to His dominions, and His boundless wealth is mine;

All the wealth of free salvation, all the joy that He can give,

All the gladness of His Presence are my portions while I live."

Nevertheless the riches of the inheritance may remain unappropriated and the life be impoverished when it ought to be rich. Such a Scripture passage as Colossians 1:9-14 will show something of the wealth of our spiritual inheritance. This is in addition to the gift of eternal life. "Filled with the knowledge of his will in all wisdom and spiritual understanding; that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness; giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: in whom we have redemption through his blood, even the forgiveness of sins."

August 24

The Folly of Pride Providence 16:1-19

Satan fell through pride (1 Tim 3:6). Then as a serpent he stung our first parents in Eden, injecting into them the venom of his own nature of pride and self assertion.

Not only is pride an abomination to the Lord, (v. 5), but also to every normal human being who has been saved from its insidious snare.

A few considerations will show "the folly of pride."

1. We are by nature members of a fallen race notwithstanding all that "new thought" and "modernism" may assert. We have never recovered from the effects of the fall as recorded in Genesis 3, and we never shall until Christ appears a second time apart from sin unto

salvation. "The will to win" does not lead to victory; witness Germany. We must have reinforcement from without. "Salvation is of the Lord."

2. The picture of the human heart as presented by our divine Lord in Mark 7:21-23 leaves no room for pride. We should rebel against it only that its portrayal is so accurate as to demand the confirmation of conscience and thus leave us speechless. As the humble-minded contemplate it they cry out, "Create in us a clean heart, O God."

3. The actual condition of humanity as seen in Ephesians 2:2,3 and many other Scriptures. In our natural blindness to spiritual things we walk "according to the course of this world," that is, we walk by impulse, passion and prejudice, not by faith in God and His Word. "The prince of the power of the air" controls us. We are "children of disobedience, fulfilling the desires of the flesh and of the mind." Divine intervention, as seen in verse 4, was necessary to save us.

4. The insignificance and nothingness of the wisdom, might, and nobility of earth (1 Cor. 1:26-31).

All earthly props are removed and all false foundations destroyed, the purpose of which is—"that no flesh should glory in his presence." When we consent to this and pour contempt on all our pride, then God makes Christ to be unto us that in which we may glory and with the Psalmist we say, "My soul shall make her boast in the Lord."

August 31

The Christian Challenge to Life Service Matthew 4:18-22

Peter, Andrew, James and John were engaged in their ordinary occupations when Jesus called them. The record of their response is very simple—"they straightway left their nets and followed him;" "And they immediately left the ship and their father, and followed him." They turned from everything that might have hindered the fulfilment of the divine purpose in their lives. And this is the condition necessary in order to meet the Christian challenge to life service—the turning from all that would hinder the fulfilment of the divine purpose in and through us.

For this we need a right mind and a right will, a right mind to understand God's purpose and a right will to submit our lives altogether to Him. The power of God is pledged to those who embrace His purpose, and yield to His will. This constitutes proper adjustment, which is the condition of power. Neither one of itself will suffice. If we know the purpose of God, but withhold the consent of the will to that purpose, we are refusing the Christian challenge to life service. If on the other hand we are yielded to God but perplexed and confused in regard to His purpose for us, we shall find ourselves unable to enter into a life service. In His complete

work, the Spirit will bring both of these matters before us—the discernment of His purpose, and the acceptance of His will.

For the four men who were called in our Scripture lesson, "following him" was something of a venture. They did not see all the way to the end of the journey. This is not necessary. They did see the first step and by faith they took that step. It was a launching out into the unknown, but with faith in Him who called them. They accepted the challenge to life service with the understanding and the heart and the whole world has been blessed thereby. They followed, and He made them to become fishers of men.

PEACE—WHEN?

By Fred Scott Shepard

"Saying, Peace, peace: when there is no peace."
Jeremiah 6:14

Peace, when there is no peace—
Vain, useless word—
Hopes but deferred—
Sad day!

When then shall warring cease?
When truth and right,
Not cruel might,
Hold sway;
When selfishness
To righteousness
Gives way;
When love, agleam,
Shall be supreme—
Glad day!

Memory, by the Rev. F. W. Pitt.

This is a poetical work by an author whose name has not infrequently appeared on our pages and always with delight and profit to our readers.

The poem is unique, and to quote the *Manchester* (England) *Evening News*: "It gives evidence of wide knowledge and deep thinking."

We would speak well of it also because it is true to the gospel and its issues as the following verses indicate:

"Ruthless tormentor, unashamed!
Will all I was and did be named?
And will the story thou shalt tell
Destroy my heaven and make it hell?

"O, Memory! I am relieved
By One in whom I have believed,
Who says of sins that vex me sore,
"I will remember them no more."

46 pages. 5 x 7 inches. J. M. DeVries-De Waal, London.

—J. M. G.

CASTINE AND CAMDEN, MAINE BIBLE CONFERENCES

The Moody Bible Institute will conduct two Bible Conferences in Maine this summer in response to requests from Castine and Camden—at Castine, August 24-31 and Camden, August 31-September 7.

Dr. James M. Gray will preside at both Conferences. He will expound the Epistle to the Colossians at one of the daily teaching periods, dealing with such great themes as: "Christ in Relation to Creation and the Church," "Reconciliation to God and Its Results," "The Work and Conflict of the Preacher," "False and True Asceticism," "The Conquest of the Old and the Triumph of the New Nature," "The Means and Exhibition of Spiritual Power."

His popular addresses will include "What the Bible Teaches about a League of Nations," "Changing the Map of Europe in the Light of Prophecy," "The Proposed World Church Union; Is It of God or Man?"

Dr. Henry Ostrom will deliver addresses upon great biblical themes.

Mrs. Margaret T. Russell, Mobile, Ala., will conduct studies especially helpful to the everyday life and service of Christians.

The music will be under the direction of Mr. Homer A. Hammontree, assisted by the "American Four" male quartet that accompanied Melvin E. Trotter in the military camps all through the country.

Those desiring to attend should make advance arrangements for accommodation, writing in the case of Castine, to Mrs. Robert Haines, Castine, Me.; in the case of Camden, to the Rev. Horace I. Holt, Camden, Me.

The Starting Place of the Day, A Book of Prayers for Family Worship, compiled and edited by Sir Joseph P. Maclay, Bart.

The author of this book is one of the greatest ship owners of the world, and for a large part of the late war he was in control of all the shipping for the British Empire, yet notwithstanding, he seems to have found time for daily family prayer. We have the pleasure of knowing him personally and can testify to his quiet, consistent Christian life, and the consecration of his time and his means to the service of Christ. These words in the foreword of the book are commended to our readers.

"It is not always convenient to have family prayers, but where the head of the household is in earnest, time will generally be found for beginning and ending the day with God."

At the end of this book there is a scheme of Daily Bible Reading which will be found helpful.

96 pages. 5x7 1-4 inches. Marshall Brothers, Ltd., London and New York.

—J. M. G.

Sunday-School Department

Exposition of the International Lessons

By P. B. Fitzwater

August 10

Winning Others to Christ

Acts 16:9-15; James 5:19, 20

Golden Text:—"Ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth." Acts 1:8.

I. Paul Called to Macedonia (Acts 16:9-12).

The inclination of Paul and his companions was to tarry in the provinces of Asia, preaching the Word, but they were hurried along against their inclination. Realizing that the Spirit knew best they obeyed. In the guidance of the Spirit we find Him just as active and as faithful in closing doors as in opening them. Being hemmed in on all sides, Paul saw in a vision a man of Macedonia pleading for help. He now saw clearly the mystery of the closed doors about him. As soon as the divine way was known he rendered immediate obedience.

II. Paul Winning Lydia to Christ (Acts 16:13-15).

With Paul as leader, the missionaries went to Philippi where they spent several days studying conditions there. The Jewish element in the city was very insignificant, as they could not afford a synagogue, making it necessary for the devout people to frequent the river side for worship. To this humble gathering Paul came and preached to the women gathered there. A certain woman from Thyatira, a proselyte, believed his message and was baptized. The work of the Lord here had a very humble beginning, but it was destined to affect all Europe and the world. Lydia's is a typical conversion, therefore it is well to note: (1) Her attendance at the place of prayer (v. 13); (2) her listening to the preaching of the Word of God (vv. 12-14); (3) her heart opened by the Word (v. 14); (4) her baptism (v. 15); (5) the belief of her household (v. 15).

III. The Blessed Issue of Soul-Winning (James 5:19, 20).

The business of soul-saving is the most important in which a human being can engage. Any one who has been saved can point lost souls to the Saviour. Christ came to save the lost (Luke 19:10). It is the blessed privilege of all Christians to labor together with God in rescuing the perishing. The result of soul-saving is twofold:

1. It Saves Souls from Death (v. 20). Meditation upon the three words, "saves," "soul," "death," will make us conscious of the tremen-

dous importance of soul-saving. We must realize the value of the souls before we can give ourselves to the work of saving them. A soul is of more value than the whole world (Matt. 16:26). God valued souls so much that he gave Jesus to die for them (John 3:16).

2. Hides a Multitude of Sins (v. 20). God's way of hiding sin is to save men from it. Every sinner has a multitude of sins, therefore every soul saved hides that multitude of sins. When sins are thus hidden they are out of God's sight forever. "As far as the east is from the west, so far hath he removed our transgressions from us" (Psalm 103:12). He remembers our sins against us no more (Isa. 43:25).

August 17

Christian Missions

Acts 1:8; 13:1-14:28

Golden Text:—"Go ye into all the world, and preach the gospel to every creature." Mark 16:15.

I. The Obligation of Missions (Mark 16:15).

God saves men for a purpose. That purpose is to be laborers together with Him in the salvation of others. Christ's parting message, His final commission to the disciples was, "Go preach the gospel to every creature." This obligation still rests upon the church. Since the command is to preach the gospel to every creature, this obligation will obtain as long as there is one unreached soul.

II. The Power of Missions (Acts 1:8).

This power is the supernatural endowment of the Holy Spirit. Missionary endeavor without the Holy Spirit is doomed to failure. Power to witness for Christ is the purpose of the gift of the Spirit. Success will crown the efforts of those who go forth under the leadership and power of the Holy Spirit. The Spirit was given not primarily to make Christians happy, but to make them strong to carry the gospel to the heathen. However, those who go forth in this blessed service in the Spirit's power are truly happy.

III. The Scope of Missionary Endeavor (Acts 1:8).

The disciples were to begin their witnessing where they were when the Holy Spirit fell upon them—Jerusalem. But they were to go out from there to the "uttermost parts of the earth." This is the program for every disciple of Christ.

IV. The First Foreign Missionaries (13:1-14:28).

1. Who They Were (13:2). Barnabas and Saul were selected—the very best two men in the church. The evangelization of the world is a task of such tremendous importance that it challenges the church to offer her best men and women. Since an institution is judged by its representatives and it becomes the church to put her most capable men to the front.

2. By Whom Sent (13:2, 4). The Holy Spirit chose these men and sent them forth to their work. The church at Antioch seemed to have deliberately planned this missionary enterprise. It was after prayer and fasting that the Spirit ordered the church to send forth these missionaries. It should be the business of the church to constantly seek the mind of God relative to sending forth laborers into the Lord's vineyard. The Spirit calls and sends forth men, but He does this through the church.

3. Some Experiences of the First Foreign Missionaries. (1) Withstood by Elymas the sorcerer (13:6-12). Elymas moved by the devil, sought to turn the mind of Sergius Paulus from the faith, thus barring the gospel as it enters upon its widest mission of salvation. The most villainous act which one can commit is to turn a soul from the gospel. (2) Worshiped as Gods (14:8-18). a. The occasion (vv. 8-10). God accompanied the testimony of these missionaries by His mighty power. He wrought a miracle through Paul. At his call the inveterate cripple—one who had never walked—leaped up and walked. The cure was instant. When God undertakes to heal He does it instantly. b. The method (vv. 11-13). They called Barnabas, Jupiter; and Paul, Mercury, because he was the chief speaker. They declared that the gods had come down in the likeness of men and brought oxen and garlands to offer sacrifice. c. Their efforts foiled (vv. 14-18). (a) The missionaries denied that they were divine beings, and told them that to worship beings of like passions to themselves would be criminal. (b) They urged the people to turn to God. (c) Paul stoned (vv. 19-22) Stirred up by wicked Jews from Antioch and Iconium, the rabble, who a moment ago were worshipping, are filled with satanic hate. Doubtless Paul remembered Stephen's experience. God raised him up and he went forth to discharge his duties as a missionary. Such men of courage are needed today.

August 24

Jesus Answering the Lawyer

Luke 10:25-37

Golden Text:—"As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." Galatians 6:10.

The subject chosen by the lesson committee for today based upon this text is "Social Responsibility." When we consider the real meaning of the text it is hard to understand why the

committee chose such a subject. However, let us with open minds and hearts study the text, for it is of great importance. Christ's object was to lead the lawyer to understand the need of God.

I. Eternal Life Through Obedience to the Law (vv. 25-28).

1. The Lawyer's Question (v. 25). The "lawyer" was one who expounded the Mosaic law. The nearest position corresponding thereto in modern life is the theological professor. His question was not an effort to ascertain the truth, but to entrap Jesus. He not only had a wrong motive, but a defective theology. He thought that eternal life could be secured by doing—obedience. He did not know that "doing" meant keeping the law in its minutest parts, which is an utter impossibility for fallen men; that failure to measure up to the least demand of the law exposed him to the curse of God (Gal. 3:10).

2. The Lawyer Answering His Own Question (v. 27). Christ's counter question sent him to the law, of which he gave a fine summary. Supreme love to God and love to one's neighbor as to ourselves is the whole of man's duty. It is true as Jesus said, "This do and thou shalt live" (v. 28). But no one has ever kept the law. "There is none righteous, no not one" (Rom. 3:10); "All have sinned and come short of the glory of God" (Rom. 3:23); "By the deeds of the law there shall no flesh be justified in his sight" (Rom. 3:20); "By the law is the knowledge of sin" (Rom. 3:20).

II. Being a Neighbor (vv. 29-37).

1. The Lawyer's Question (v. 29). He evidently keenly felt the force of Christ's argument, for he sought to justify himself by asking, "Who is my neighbor?" This inquiry betrays his lack of that love which is the fulfilment of the law (Rom. 13:10). Love never inquires as to whom to love, but, "Where is some one who needs my love?" Christ convicted him on his own grounds.

2. Jesus' Answer (vv. 30-37). He answered by a parable in which a certain man fell among thieves on his way to Jericho and was severely wounded. While in this helpless condition a priest passed by, not even coming near; also a Levite who was interested enough to look on him, but not enough to help him. Finally a Samaritan came where the wounded man was, and moved by compassion for him bound up his wounds, brought him on his own beast to the inn where he was cared for at the Samaritan's expense. In reply to Jesus' question the lawyer declared that the Samaritan was neighbor to the unfortunate man; and Jesus commanded him to go and do likewise (v. 37). By this Jesus showed him that the important question is not, "Who is my neighbor?" but, "Whose neighbor am I?" Jesus came seeking those to whom He could be neighbor. Those who have His Spirit will be trying to be neighbor, not hunting

neighbors. Those who love God supremely will as they pass along the highways of life, minister to the broken and wounded souls in the spirit of a neighbor's love, regardless of nationality, religion, character, or color. May we hear the voice of Jesus saying, "Go and do thou likewise!"

August 31

Self-control (Temperance)

Daniel 1:8-21

Golden Text:—"Every man that striveth for the mastery is temperate in all things." 1 Corinthians 9:25.

It is somewhat strange that the lesson committee should select this Scripture as a temperance lesson, for it says nothing about temperance as ordinarily understood. Total abstinence from intoxicating liquor should be the law of every Christian's life, but it is not so taught in this Scripture.

I. Daniel Tested (vv. 5-7).

Daniel, while a tender youth, was torn from home ties and made a captive in a foreign land to be trained for service at the royal court. In order to be of the largest service it was necessary that he be brought to love the king and nation, and be detached from his own people and religion. To accomplish this they—

1. Appointed Him a Daily Provision of the King's Meat and Wine (v. 5). This was for a twofold purpose: (1) To gain the good will of Daniel and his friends. Such recognition would encourage them to give themselves up to the king's service. (2) To supply them with proper food for their physical and mental development. To partake of these was against Daniel's religion. His conscience would not allow him to partake thereof. Doubtless the meat and wine had connection with heathen feasts.

2. They Changed Names (v. 7). The object in this was to obliterate national and religious connection, and to identify them with the heathen people. Daniel, which means "God is my Judge," changed to Belteshazzar, meaning Bel's prince; Hananiah, which means "The gift of Jehovah," to Shadrach, meaning illumined by the sun god Rak; Mishael, which means "Who is as God," to Mesach, meaning who is like the goddess Sheshach; Azariah, which means "Jehovah is our help," to Abednego, meaning the servant of Nego. Behind this change of names was the attempt of Satan to wipe from the minds of these young men the name of the true God and to cause them to lose their place of separation.

II. Daniel Standing the Test (vv. 8-14).

Though a captive in a foreign land, Daniel purposed in his heart that he would not defile himself with the king's meat and wine. His home training was such that in this trying hour he had the decision of character to stand firm for his conviction. He obeyed the dictates of

his conscience. While unflinchingly loyal to God he did not lose his gentlemanly courtesy. He requested to be tested ten days in the food which the law of his God allowed, agreeing to abide by the results. Loyalty to God and conscience need not interfere with gentlemanly behaviour.

III. Daniel's Reward (vv. 15-21).

1. Physical Health (v. 15). Godly and temperate living pays. The king's meat and wine would have been very palatable, but to have partaken would have been a compromise with his conscience. The exercise of self-control in this matter kept his conscience pure, and also improved his physical health.

2. Mental Growth (vv. 17-20). He was ten times wiser than the magicians and astrologers.

3. Socially (v. 19). He stood before the king. He not only was next to the king, but became president of the college of wise men, and prime minister of the empire, continuing through several dynasties (v. 21).

4. Spiritually (v. 17). God revealed to him Nebuchadnezzar's dream and gave to him visions stretching across the history of the world.

The secret of Daniel's success was (1) conscientiousness; (2) loyalty to God; (3) decision of character; (4) prayerfulness; (5) diligence; (6) courtesy.

September 7

Parables of the Kingdom of Heaven

Matthew 13:31-33, 44-50

Golden Text:—"Seek ye first the kingdom of God, and his righteousness." Matthew 6:33.

I. The Parable of the Mustard Seed (vv. 31, 32).

Three things mainly occupy our attention in this parable:

1. Its Unimportant Beginning. It begins as the least of all seeds and grows to be the greatest among herbs. The King was of ordinary parentage and humble circumstances. He selected unlettered fishermen as His royal advisers. The prophet had said concerning Him that He would be "despised," "rejected," "forsaken," "cut off," "having nothing."

2. Its Vigorous Growth. From these small beginnings Christ's influence has gone forth so that there is no power or influence equal in greatness to that of Christendom.

3. Its Lodging Capacity. The birds which find lodgment in the tree do not represent the children of men who find safety and salvation in the church. The birds constitute no part of the tree; while the believer becomes a part of the tree, adding to its strength and fruitfulness. The birds are something foreign to the tree, and are burdensome and injurious to it. They come to find shelter and wait to pluck off the tender buds, or to prey upon the ripened fruit. The effect of their lodging in the tree is evil and blight.

ing. In Christ's interpretation (v. 19), He said that the fowls represent the wicked one. He who would make the lodgers here anything else makes Christ's interpretation a farce. The same Greek word is used in both cases, and the circumstances are the same.

II. The Parable of the Leavened Meal (v. 33).

Three things mainly occupy our attention here: the meal, the woman, and the leaven.

1. The Meal. Meal has a wholesome and nutritious effect. It was used in one of the sweet-savour offerings, which were typical of Christ (Lev. 2:1-3, R. V.); it was food for the priests (Lev. 6:15-17, R. V.); Abraham had Sarah knead a cake out of three measures of meal for the angelic messengers of the Lord (Gen. 18:6); Solomon's royal table was provided with meal (1 Kings 4:22); Elijah was fed upon a cake made of meal (2 Kings 4:41); Elisha used meal as an antidote for the poison of death from the pot (2 Kings 4:38-41).

2. The Woman. In Scripture we find false doctrine being taught by woman (Rev. 2:20). Preaching, with authority, is forbidden to women (1 Tim. 2:12; 1 Cor. 14:34). In 1 Timothy 4:1-3, 2 Timothy 2:17, 18, 2 Peter 2:1-3 we find that the apostasy will be brought in through false teaching within the ranks of God's people. The meaning, then, of the parable is that the

true doctrine, the meal given for the nourishment of the children of the kingdom (2 Pet. 2:2; 1 Tim. 4:6), will be officially corrupted by false doctrine. Woman is a type of the church in some sense. The church is hiding away false doctrine, and its corrupting effects are seen on every hand.

3. The Leaven. In Scripture leaven is a type of evil: (1) All through the Old Testament leaven is a continual and unvarying type of evil (Ex. 12:15; Lev. 2:11). It is inconceivable that Jesus should arbitrarily change, without due notice and explanation, a word from an evil to a good sense (1 Cor. 5:6-8; Gal. 5:8, 9). Further, this is the only interpretation that will harmonize with Christ's interpretation of the first two parables. Facts patent to all prove that the professed church today is feeding upon the leaven of formalism and legalism instead of the unleavened bread of sincerity and truth—the Word of God. Many are handling the Word of God deceitfully (2 Cor. 4:2). Multitudes will not endure sound doctrine.

III. The Parable of the Hid Treasure (v. 44).

IV. The Parable of the Merchantman Seeking Pearls (vv. 45, 46).

V. The Parable of the Drag Net (vv. 47-50).

(For a detailed study of the last three parables see the Review for September 28.)

Practical and Doctrinal Applications of the Lessons

By Robert M. Russell

August 10

Winning Others to Christ

Acts 16:9-15; James 5:19, 20

"A vision appeared to Paul" (v. 9). There is a difference between dreams and visions. Dreams may result from the natural operations of the mind when unconscious of outward surroundings. The material of dreams is generally a composite of past experiences. In the vision God speaks to the soul and brings mental pictures that reveal His will. Peter received his call to proclaim the gospel to the Gentiles through a vision (Acts 10:9-16). Paul enters Europe with the gospel as the result of a vision. Vision in the sense of discerning duty must always precede tasks.

"Come over . . . and help us" (v. 9). The call that came to Paul was the cry of Europe's unconscious need. There was no man in Europe consciously desiring Paul's presence, but the need of Europe was unspeakable. Although Paul was met with scourging and imprisonment, the heart cry of Europe was for his message. Perhaps the expression, "Help us," has a wider meaning than the mere call of human need. Jesus died for Europe. The Holy Spirit had a task in Europe. He was ready to

convict "of sin, of righteousness and of judgment," but he needed the human messenger.

"When he had seen the vision" (v. 10). Paul's response to the Macedonian call was immediate. He moved forward while the vision was clear in his soul. The greatest workers of the world have been those who maintained a close connection between visions and tasks. When there is not immediate response to the call of duty, the vision fades. Many aged men whose lives have been comparatively worthless had youthful visions which, if followed, would have led to lives of noble service. Let youth be careful to obey the call of duty through its visions.

"Assuredly concluding that God had called us" (v. 10). "The God-planned life" is the only one in which man can move forward with assurance. God has His purpose for the world. He needs men for the carrying out of His plans. It is possible to know that we are in the will of God. Life need not be an aimless wandering.

"Setting sail therefore from Troas" (vv. 11, 12). There is value in the geographic details with which Luke describes the journey of Paul. It enables the student to verify his message. The fact that Luke is so accurate in

all his geographic references, and in all his descriptions of political and social conditions in the places named, establishes confidence in the narrative as it relates to gospel progress.

"A certain woman named Lydia" (v. 14). Lydia was a business woman, a dealer in precious fabrics, yet one who worshiped God and sought for spiritual truth. It is a world fallacy that to be diligent in business hinders being "fervent in spirit, serving the Lord." Today as always many of the most deeply spiritual men are the most proficient in business and political life.

"Whose heart the Lord opened" (v. 14). Gospel accomplishment demands the union of divine and human effort. Paul might open his mouth and speak, but there would be no result until the Lord opened the heart of the hearer. Prayer for the active working of the Holy Spirit must always accompany effective gospel preaching.

"When she was baptized and her household" (v. 15). It is only by inference that this incident is interpreted to furnish a warrant for infant baptism. No one can be sure that there were children too young for conscious belief in the baptized members of Lydia's household. There is, however, a holy logic in the belief that God recognizes the family unit in the New Testament as in the Old, and many Christians believe that baptism, as truly as circumcision, is a sign of the righteousness which is by faith, and therefore is appropriate for the child of Christian parents as was circumcision for the child of Jewish parents, when many other Christians do not so believe.

"If ye have judged me to be faithful" (v. 15). The heart that is opened to the Lord longs to open the doors of the home to God's servants. Christian hospitality is an expression of Christian love. The securing of the proper inner life is the main problem in all gospel work.

"If any among you do err from the truth" (v. 19). Sinless perfection is no where predicated in the Bible of the believer. The believer may err. James admits it in this verse. Paul admits the same when he says, "Brethren, if a man be overtaken in a fault, ye who are spiritual restore such a one in the spirit of meekness; considering thyself lest thou also be tempted."

"Let him know, that he who converteth" (v. 20). The work of restoring the wanderer to the right path and the one in error to the truth is the noblest that can engage human effort. To save a soul from death has a wondrous significance. The restored one is not only saved from death, but saved to new service and the heavenly glory. "He that is wise winneth souls." "They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever."

August 17 Christian Missions Acts 1:8; 14:8-20

"Ye shall receive power" (v. 8). The mental and spiritual attitude of apostolic Christians is a model for all ages. Early Christians had four characteristics: (1) They were vividly conscious of a risen and exalted Saviour; (2) they were vitally interested in His closing promises concerning power from on high; (3) they were visibly united in prayer for the fulfillment of the promise; (4) they were victoriously active in testimony and service. All their success depended upon the dynamic of the Holy Spirit.

"Ye shall be my witnesses" (v. 8). Early believers had the one task of witnessing for Christ. There is no evidence that they went hunting for church members. The central theme of thought and topic of conversation was Jesus. In modern life we have substituted the church for Christ in both thought and conversation. Believers are to be witnesses to an exalted, interceding and coming Christ. It is easy for the modern churches to repeat the mistake made by Israel. Israel was to be the witness of a coming Messiah, but instead gave herself up to establishing a world system and the gaining of proselytes, or new members for the Jewish commonwealth. The Christian churches are to be witnesses of a coming Saviour, and not the exploiters of a world-dominating system.

"There sat a certain man at Lystra" (v. 8). The presence of a lame man at Lystra, where Paul was beginning his work, and needed a miracle for the confirmation of the gospel, makes us think of John 9:1-3, where we read of a man blind from his birth in apparent fulfilment of the divine purpose "that the works of God should be made manifest in him." Those who suffer affliction should take comfort in the thought that behind it all there is some undiscovered purpose of God.

"Perceiving that he had faith to be healed" (v. 9). Paul fastened his eyes on the lame man, because it is the gospel purpose to deal with all human need. Paul beheld signs of faith in the lame man before he uttered the word of healing, since the power of God can only reach man through the channel of faith.

"Stand upright . . . and he leaped up and walked" (v. 10). Gospel accomplishments are always in the realm of the naturally impossible. Paul told the man to do what he naturally could not do, and the man in faith attempted the naturally impossible. It is ever thus. God moves above the mere natural plane. Faith believes God, trusts His power, and achieves the naturally impossible.

"When the multitude saw" (v. 11). People are quick to perceive the real results of God's power. The verdict was, "The gods are

come down to us in the likeness of men." Belief in the supernatural is innate with humanity. The atheist prays in the hour of danger. Unbelief is a fog which breaks in the hour of supreme need.

"They called Barnabas, Jupiter; and Paul, Mercurius" (v. 12). In heathen mythology Jupiter was the supreme god, and Mercury the messenger of the gods. All this was heathen imagination, or the satanic counterfeiting which Satan produces to satisfy man's indivisible religious nature. A counterfeit, however, is a testimony to the true coin. The persistency with which men without divine revelation have gone on believing in "the gods" is an argument for the reality of the true God as revealed in Jesus Christ.

"Why do ye these things?" (vv. 14, 15). The worshipful efforts of the multitude were met with fervent protest by Paul and Barnabas. In striking contrast with popes and cardinals, they proclaimed themselves as one with the people and as having simply a message from God.

"The living God, who made the heaven and the earth" (v. 15). In heathen mythology the gods were viewed as the offspring of earth and sky and sea. In Bible theology the eternal, living God is the Creator of all things. In Hebrews 3:4, we have the incontrovertible logic of the Bible as to creation: "Every house is builded by some one; but he that built all things is God." No one can see a house with all its adaptations to home comfort and accept the explanation that it came into existence without thought and constructive art. A similar process of reasoning compels the belief that our solar system with all its planets is the result of creative thought. Matter may be but a form of force, but if so it is the projected energy of a personal God, existing and moving along the lines of His purpose.

"Suffered all the nations to walk in their own ways" (v. 16). It seems evident that God is permitting the experiment of free human will. History records this. Paul in his sermon on Mars Hill makes it evident that this period is over and that God now "commandeth all men everywhere to repentance" and challenges all men with the fact of the coming judgment (Acts 17:30, 31).

"He left not himself without witness" (v. 17). Creation itself is a witness to God. "The heavens declare the glory of God and the earth sheweth his handiwork" (Psalm 19:1). The full revelation of God's moral nature is given only in Christ, yet physical nature reveals His kindness. The rain is from His treasures, the fruitful seasons reveal His beneficence, the sunshine is in a true sense His smile. God multiplies the seed of the husbandman into laughing harvests, because He has kindly thought for man.

"There came certain Jews from Antioch and Iconium" (v. 19). There is nothing more

cruel and persistent than religious persecution. Why should any one go further in his efforts for the religious welfare of another than to proclaim the truth as he sees it? But religious bigotry plans to kill and destroy all opposers. Paul was stoned and dragged out of the city as dead. It is probable that during this period of unconsciousness he had those visions of Paradise and the third heaven, mentioned in 2 Corinthians 12:2-4. Perhaps Paul's soul was entirely separated from his body. Perhaps in answer to the prayer of the disciples, who stood about him (v. 20) God restored him to life and service.

August 24 Neighborly Kindness Luke 10:25-37

"What shall I do to inherit eternal life?" (v. 25). This greatest of questions was not asked by the lawyer for the great purpose of finding the way of life, but to test the wisdom of Jesus.

"What is written in the law? how readest thou?" (v. 26). The best way to answer some questions is to ask another. Insincerity can be unmasked by a question, while the inquirer may also be led to find his own answer under the challenge of inquiry.

"Thou shalt love the Lord thy God" (v. 27). The lawyer answered correctly. Love is the fulfilment of the law. A love that expresses itself through intellect, emotion and will, and does so perfectly toward God and man, is the limit of the soul's devotion.

"This do, and thou shalt live" (v. 28). Perfect obedience to the law of love would secure eternal life for any man apart from the grace of salvation, but no man has so lived or can so live. Hence the law becomes but our schoolmaster to lead us to Christ, who alone is the source of a perfect righteousness for man.

"Who is my neighbor?" (v. 29). The lawyer felt the keen thrust of our Saviour's declaration, "This do and thou shalt live," yet tried to parry further stroke by the question, "And who is my neighbor?" The answer of Jesus defines the world as man's neighborhood, and every needy man within our reach as our neighbor.

"A certain man went down from Jerusalem" (v. 30). Jerusalem is the symbol of spiritual life and moral integrity. The Jericho road is the emblem of life's robber-infested highway. World history is too largely the tragedy of those who have been stripped and wounded and left half dead by life's moral highways.

"By chance there came down a certain priest" (v. 31). This might better be rendered "by coincidence there came down a certain priest." His journey was timed to another's need. He saw the distressed man; but acting on impulses of haste or safety he passed by on

the other side and went on to sleep in his comfortable home, all forgetful of a bleeding fellow-man. There is a comfortable religiosity in the world today, content with its churchly service, and altogether oblivious of a suffering world.

"And likewise a Levite . . . came and looked" (v. 32). The Levite had a lower religious standing than the priest, but a larger curiosity as to the condition of the suffering. His emotion, however, scarcely extended beyond curiosity. He made a "survey" but followed it with no practical efforts.

"But a certain Samaritan" (v. 33). Jesus is tactful in His description of the characters of His parable. The unfortunate person is simply "a certain man." No hint is given of his nationality or standing. His rescuer is "a certain Samaritan." It is one of a hated and despised race who meets the situation with compassion.

"Came . . . saw . . . had compassion . . . went to him . . . bound up" (vv. 33, 34). The action of the Samaritan is a beautiful parable of our Lord's ministry to every sinner. Jesus comes the whole way to sinful man. He beholds and has compassion. He binds up our wounds and pours upon us the cleansing oil and wine of His own sacrifice. Then by His power we are brought to the place of safety and are watched by His tender care.

"Take care of him" (v. 35). Jesus shares the work of human redemption with His followers. There is a care of the newly converted which can be given by those who have been longer saved. Jesus promises reward for such service. Those who took care of the unfortunate victim of robbers were promised reward and believed that the traveler would return. We should do our duty to men with a fine faith that our Lord will return and that He will recompense those who serve Him.

"Which of these three was neighbor?" (v. 36). The answer was easy. The neighbor is the one who helps. The priest and the Levite were spectators of human need. Every case of suffering is a call for neighborly service. **"Go thou and do likewise" (v. 37)** is a command running through the ages.

August 31 Temperance Daniel 1:8-20

"But Daniel purposed in his heart" (v. 8). A true heart purpose constitutes the foundation of a true life. Character is not made by outward circumstances. Three of the strongest characters in the Old Testament, Joseph, Moses and Daniel, were reared in a hostile environment. The ship with a chartered course can sail through rough seas and against the bolting winds. Men who live true amid opposing circumstances are sure to become leaders as were Joseph, Moses and Daniel.

"Would not defile himself" (v. 8). Recognition of the sacredness of life and of living is the first essential toward successful meeting of defiling temptations. Daniel recognized himself as belonging to God. Whether he realized that his body was a temple of the Holy Spirit or not, he at least decided that food consecrated to idols should not pass his lips as a servant of Jehovah.

"Therefore he requested" (v. 8). "Where there is a will there is a way." Daniel had the will for purity and he found the way.

"Now God had made Daniel to find favor" (v. 9). Where man has the will for purity and integrity, God provides the way. With the temptation there is always a way of escape.

"I fear my lord the king" (v. 10). The prince of the eunuchs showed a commendable loyalty to his royal master. He was a servant, and obedience is the duty of servants.

"Prove thy servants, I beseech thee ten days" (v. 12). Daniel was not tempting the steward to be untrue to his master when he asked for a temporary diet of pulse and water. The purpose of the training table was health, and if this could be secured through a vegetable diet the highest wish of the prince of the eunuchs would be fulfilled.

"Then let our countenances be looked upon" (v. 13). Daniel was willing to submit matters to a practical test. There is a lesson here both for the individual and the nation. Every nation should be willing to try out a prohibition program and to compare its results with those of a licensed period.

"So he consented to them in this matter" (v. 14). The servant of the prince of the eunuchs here used a wise discretion. He did not jeopardize the interests of his chief, but tested Daniel's proposition. This is a wise state measure also.

"At the end of the ten days" (v. 15). The test was successful. Daniel and his companions had not suffered and were in advance of the other students of the king's college. Prohibition became the table policy for the young men of Israel. Here also is a suggestion for the state.

"God gave them knowledge and skill" (v. 17). "The secret of the Lord is with them that fear him." It would hardly be wise to conclude that a vegetable diet is essential to spirituality, or that the deepest knowledge can come only to those who abstain from flesh. It is wisest to say that God can make the largest bestowment of wisdom upon those who fear Him and who refrain from the indulgence of sensuous appetites.

"Now at the end of the day" (v. 18). Preparation is essential for service. Joseph, Moses and Daniel had somewhat a long period of training. Jesus and John the Baptist entered public life at the age of thirty. In modern life youth rushes all too early upon the stage.

"The king communed with them" (v. 19). Nebuchadnezzar was a sovereign of great ability and noble parts. He was wise in the administration of the civil service of his realm, in that the most promising young men of conquered nations were trained for political life. England's success in the government of her colonial possessions has lain along this line of selecting and training promising young men.

"In every matter of wisdom and understanding" (v. 20). Daniel and his companions were versatile in their accomplishments; they knew many things. Their knowledge was broad, and this prepared for broad experience. This is possible for all who will read widely and study intensively. Theodore Roosevelt in the breadth of his learning and versatility is an illustration of the possibilities before young manhood.

September 7

The Kingdom of God

Matthew 13:31-33; 44-50

"Another parable set he forth before them" (v. 31). The seven parables of the thirteenth chapter of Matthew should be studied together. Those who possess *The Scofield Reference Bible* will find in the notes suggestive interpretations of each.

"The kingdom of heaven is like unto a grain of mustard seed" (v. 31). The parable of the mustard seed illustrates the rapid growth of what we term Christian civilization, or the outward and civil expression of Christianity. From a small beginning it has grown to a great place in the earth. It is true, likewise, that traffics of evil which would gladly destroy the seed of truth find shelter beneath the protecting folds of national flags that stand for Christian civilization.

"The kingdom of heaven is like unto leaven" (v. 33). The all but universal custom has been to interpret the parable of the leaven as a picture of gospel progress, or of truth spreading until the whole world is converted. This view is open to grave objections.

1. It does violence to the universal symbolic meaning of leaven, which is evil.

2. It contradicts the teachings of the first, second, third and seventh parables, and flatly denies our Lord's own interpretation of the second parable, where the wheat and the tares grow together until the end of the age.

3. The use of the term by our Lord makes it evident that leaven is evil doctrine working subtly and spreading corruption in the organized church. Jesus speaks of three forms of leaven of which His disciples were to beware: (1) The leaven of the Pharisees (Matt. 16:6, 11, 12; Luke 12:1). This was hypocrisy and formalism and the substitution of ceremony for spiritual devotion and righteousness. This form of leaven is in all three branches of the organized

church, Greek, Roman Catholic and Protestant. (2) The leaven of the Sadducees was materialism, or the denying of the supernatural and especially all that pertained to the activity of the Holy Spirit (Matt. 16:6, 11, 12; Acts 23:8). The leaven of the Sadducees is wide-spread in modern church thought. All that pertains to the work of the Holy Spirit is in many quarters denied. The Bible is viewed as mere Jewish literature; the Virgin Birth of Jesus is denied; regeneration is termed a phase of adolescence; the real resurrection of Jesus and His followers is doubted. (3) The leaven of Herod is also prominent in modern church life (Mark 8:15). The leaven of Herod is worldliness and the adoption of world methods in Christian work. The religion of Herod was a religiosity which wished to work out its own methods of world improvement without the presence of the Messiah. In 2 Peter 3:3, 4, we have a significant picture of the prevalence of the leaven of Herod in the modern church as men say, "Where is the promise of His coming?"

"Like treasure hidden in a field . . . like unto a merchantman seeking goodly treasure" (vv. 44, 46). The parables of the hidden treasure and the pearl of great price are often interpreted as illustrating the value of salvation to the individual and as teaching that men should surrender all to obtain Christ and Kingdom blessings. This can not be the meaning. The parables illustrate rather the value of two important Kingdom agencies to God. The hidden treasure and the pearl can not symbolize the blessings of salvation, for three reasons:

1. Such interpretation narrows the meaning of the word Kingdom to individual salvation, while in all the other parables it has wider scope.

2. It mis-states the terms of salvation, since all that concerns salvation for the individual is the free gift of God. The seeking sinner forsakes all to find Christ instead of giving all. Christ and salvation are in no sense for sale. Barter and trade have no place in securing salvation.

The true interpretation of these parables is that they refer to Israel and the church, the two great Kingdom agencies that are especially dear to God. Israel is the hidden treasure in the field of the world, and for the sake of Israel God makes purchase of the whole field. The church is the pearl of great price, for which God gives His all, His Son, His Word, His Spirit. The pearl symbolizes the unity, method of growth and beauty of the church, as God's jewel, Christ having given Himself for the church is now preparing to present it to Himself (Eph. 5:25-27).

"The kingdom of heaven is like unto a net" (vv. 47-50). The parable of the drag net, like that of the wheat and tares, deals with the gospel age of the Kingdom in the sphere of Christian profession, but with certain differences. In the first parable Satan is the active agent planting tares with the wheat. Here the mix-

(Continued on page 928.)

Missionary Department

KOREA IN THE THROES OF A CRISIS

In spite of the fact that the Japanese censorship clamps tightly the ancient land of Korea, making it difficult to arrive at the truth of the disturbances there, some news filters through, and it is thrilling news, too. A whole nation rising in passive rebellion to the autocratic rule of Japan; a nation of patriots offering their lives in unarméd but vigorous protest against tyranny, only to be met by repressive measure that would outdo a Prussian. The missionaries and the native Christians have by no means escaped their share of annoyance and suffering, as witness the following letter written by an American missionary, and published anonymously (for obvious reasons) in *The Philadelphia Public Ledger*:

"My Dear Father—Just now, as perhaps you know, we are having great times in Korea proper over the Korean independence movement. On March 1, this year, the Koreans launched a surprise party for the Japanese governor-general. Considerable suppressed excitement had been created anew by President Wilson's fourteen points and by the secret sending to the Peace Conference by the Koreans of delegates intrusted with the request for their national independence. The original document was signed by thirty-three leading Koreans in Seoul. They then had dinner at a restaurant and when through telephoned for the police to come and take them, which they did in autos. One of the thirty-three got there late, after the rest had gone, and he went to the jail and asked to be let in. They glory in being arrested and murdered and persecuted for sake of their country. The whole country seems to be united, Christians, Buddhists and heathen. They are kept informed from day to day of the plans by a bulletin issued and distributed with such mystery and secrecy that the police search in vain for it as the *Libre Belgique*. With absolutely no armed resistance so far they court martyrdom and arrest. Thousands have been arrested; hundreds killed by swords of the Japanese, shot down and clubbed to death; they have been torn limb from limb and submitted to every sort of cruelty so that the world will see and listen to their desire for independence.

"Some of their complaints are along the lines following: 1. Japan is said to be insufferably autocratic—would put the czar to shame. No right of appeal whatever on any point from the word of the governor. 2. It is said to be a rule of brute force, not one ounce of love or sympathy shown to win the goodwill of the people, but they

are called "natives" and looked upon as little better than serfs or slaves. They cannot even discuss the simplest matters of tax or government without being summarily arrested for treason. 3. They are being "denationalized" by the Japanese police, which forbids their own history, language, etc., being taught in schools, requiring the Japanese language as medium. They cannot even study in the same public school with the Japanese, no matter how well qualified. 4. Their rented lands are taken away and given to Japanese settlers; hence the exodus of thousands to Manchuria, etc. 5. Absolutely denied the privilege of travel abroad or study in foreign countries.

"The missionaries are also in personal danger of their lives. It is almost impossible to send word out from Korea proper because of Japanese censorship, but we can in this way forward some things that do get through. It is not impossible that the missionaries may have to leave Korea temporarily, though as yet none has left for this reason. Five or six have been arrested and at least one is now in jail. It behooves us to be as wise as serpents and harmless as doves, but you know doves sometimes bring messages.

"The greatest publicity is being given to the movement by *The Pekin Times*, and through that paper we suppose it is also reaching America by this time. During the former "Conspiracy Case" we did not write much about it because we were younger people on the field, but now we feel we can take this risk when the Koreans are being treated with such outrageous brutality and cruelty. The emptiness of the haughty Japanese claims to freedom from racial discrimination in the Peace Conference seems to show how utterly they fail to deserve it when at the same time they use only brute force in dealing with other peoples in their power. The powers will doubtless see that they have failed to live up to the privileges they demand.

"We do not know yet whether we can have our annual meeting of the mission this coming June as usual or not. We shall have to wait and see how the matter clears.

"We have sent this letter to only one other person, but you need not be afraid of showing it to the people, for the Japanese could not dislike Americans much more than they do now anyway. They hate Wilson for his fourteen points and are taking their spite out on less noted Americans, thus showing their hatred in an indirect way."

To the above may be added a line or two from a letter of an old veteran missionary:

"The Korean Christians are sure God will answer their prayers and send deliverance, though as by a miracle. And how they do pray! Sometimes I have heard them. It reminds me of Judges—sin, punishment, confession—and now they look for deliverance."

A CALL FROM THE AMAZON

Over four hundred Indian tribes in the basin of the Amazon and not one missionary among them!

Rev. F. C. Glass, a missionary of the Evangelical Union of South America, has been doing pioneer work among one of the tribes, the Carajas, of whom he writes:

"This particular tribe lives in a region about a thousand miles from the coast of Brazil, and until a better route may be found this involves a journey from Rio of four days' continuous railway travel, followed by about three weeks on horseback, and then several weeks down stream in a primitive canoe. This traverses a part of Brazil where there are no white people, no guarantees whatever, nor the slightest trace of civilization. The redskins reign supreme, acknowledging, as yet, no other law than their own crude traditions, living in just the same way as their forefathers lived four hundred years ago, when Brazil was discovered.

"The customs of the Carajas are as rudimentary as those of any people on earth. Their weapons are bows and arrows, clubs and stone instruments, with which they are equally skillful in war, the chase, or in obtaining the fish which is their almost exclusive article of food, while calabashes and shells form about their sole utensils. They paint their bodies with bright vegetable colors, wear no clothing and are perfectly unashamed. A healthy, dignified and most interesting people, and with the lovely setting of the great Araguaya river, they form a picturesque and romantic picture, and yet, on the other hand, they live like wild animals, with no ambition for the better.

"Naturally superstitious, they have ideas of the evil spirits haunting the forests which shut them. Although they appear to have no words in their dialect conveying the idea of any of the great master-words of the gospel, they are not idol worshipers like most Brazilians, and are largely free from the gross and cruel ideas and immorality of the so-called savage races."

Mr. Glass tells of efforts Brazilian Jesuits are making, although under another name, to convert the neighboring tribe of Caimos, a situation that calls for immediate and prayerful attention. He asks for two men immediately to enter this utterly virgin field, and specifies what sort of men they ought to be, as follows:

"They must be men of tried faith and endurance; with real love for the difficult cases; able to

trust God implicitly for 'life and breath and all things.' Unmarried, unattached, with a practical 'handy man' touch about them and able to make their own camp furniture. Fond of nature, sympathetic, and very patient they must be, with a good ear and memory, and some knowledge of Latin, for there will be much language building to face, the writer having only compiled a vocabulary of about four hundred words. They must be not only willing but able to endure the lonely life and hard plain fare of the pioneer, not given to either homesickness or looking back.

"Who will enter this great mission field, perhaps the greatest unoccupied mission field in the world, with the nearest missionary about five hundred miles away?"

South America is a vast, unmeasured world where summer, like its rivers, goes on forever. It is a land of colossal, transfixed waves of mountains, hills and valleys, extensive plateaux, boundless plains, fertile basins—the paradise of the stock raiser. It is a continent of forests, jungles, swamps—the Eden of animate nature; mighty rivers, and innumerable minor streams; great waterfalls and fearsome rapids; violent electrical storms and torrential rains; resplendent sunshine and enchanting moonlight, where "the heavens declare the glory of God, and the firmament sheweth His handiwork."

WAITING AFRICA

"Passing along a native trail in a remote region, I met a company of head-hunters, armed with bows and arrows. I asked the leader:

"Have the 'Words' come to your village yet?"

"His face lighted up as he answered, 'Oh, yes, the 'Words' have come! A Christian teacher came to live among us only a week ago.'

"Would the other villages about here like to have the 'Words?' I inquired.

"He swept the horizon with his arm and said, 'All of them. All of them are waiting for the 'Words.'"

"The great world's heart is aching,

Aching fiercely in the night,

And God alone can heal it, and God

Alone give light;

And the men to bear that message,

And to speak the living word,

Are you and I, my brothers, and the

Millions that have heard.

"Can we close our eyes to duty?

Can we fold our hands at ease,

While the gates of night stand open

To the pathways of the seas?

Can we shut up our compassions?

Can we leave our prayer unsaid

Till the lands which sin has blasted

Have been quickened from the dead?"

INDIAN SNAKE DANCING

Africa is not the only "dark continent," and nothing that one finds there could be more revolting and horrible than the snake dances among the Indians of Guatemala. As the time for one of these snake festivals approaches witch doctors are sent to the mountains to capture a snake to be trained for its part in the ceremony by being kept in a pitcher that has contained whiskey. The men who are to take part must live in seclusion for a time, then drink enough liquor to insure their being in reckless mood. A circle is formed by the dancers who wear a head gear made of animal skins and frightful masks, which has to be lifted constantly to let a little air in, and the spectators stand outside. The master of ceremonies calls a masked fellow into the ring and lets the snake slide out of the pitcher down his neck. Then he executes a wierd dance, while all the others grunt, shriek and rattle gourds. When the snake glides from the man's trouser leg he is excused and another is called to repeat the performance.

From such a setting came one of the most faithful Christians in the Santa Maria congregation—once a witch doctor. Not being able to read, he listens intently to the reading of the Bible, then commits to memory the portions read. These he puts into the Indian language and preaches to his former followers, and it is due to his ceaseless effort that two new preaching centers have been formed. Here is proof positive of what these people can do when the cloud of superstition is lifted.—*The Guatemala News*.

THIRST TO FIND GOD

By Dr. J. R. Mott

On my first visit to Russia about fourteen years ago, I found it impossible to gain access to the educated classes of that great empire. At that time, if I had been found in a street car with five Russian students, we would all have been subjected to arrest. Our meetings then were necessarily held in secret between midnight and four in the morning. That year I gave only one public address in Russia, and at that meeting the spies were present on all sides, and I knew it.

Now note the contrast: On my recent visit to Russia, the largest halls obtainable in the great university cities were not able to hold the multitudes of the agnostic students. Practically all of the students are without religion, but they are the most religious students that I have met. They have a thirst to find God and to learn His truth and to experience its power.

Students not only came in great multitudes and listened with an intensity that fairly draws out one's soul, but they thronged me on every occasion, even on the street cars. Even when there was no interpreter present they would follow me about the streets.

—*The Friend of Russia*.

BRAZIL'S NEED

Dr. S. H. Chester, in *The Regions Beyond*, gives sufficient reason for Protestant Christian missionary effort in Brazil, and other Latin American lands. Dr. Chester says that the priesthood is an explanation of all the corruption, degradation and superstition one finds in those countries. The relation of many of the priests to the people is similar to that of the Buddhist priesthood in China and Japan. They are considered indispensable in connection with certain functions and occasions. They must be on hand to perform the marriage ceremony for those who are able to afford that luxury, to administer extreme unction to the dying, to bury the dead, to give absolution to those whose consciences trouble them on account of their crimes, and for a consideration to secure the release of souls from purgatory. Apart from these official functions, the people have little use for them, and they are the most disreputable element in the communities in which they reside.

Among other illustrations of the past to which so-called religion has come in Brazil, Dr. Chester relates the following incident:

"A lawyer in the city of Pernambuco obtained possession of a human skeleton which he succeeded in persuading the people was that of a person formerly known in that region, St. Severino. He had the skeleton covered with leather and stuffed, and set it up in the church as an object of worship, the church being located on a farm which he owned in the outskirts of the city. St. Severino proved to be a miracle worker, whose benefits were in proportion to the value of the votive offerings made at his shrine. On the income derived from this source the Pernambuco lawyer was able to abandon both his law practice and his farming operations and to maintain a handsome home in the suburbs."

"How long is it?" asked an old Mohammedan woman in Bengal of a missionary, "since this Jesus died for sinful people? Nineteen hundred years? Look at me, I am old, I have prayed, I have given alms, I have gone to holy shrines, I am become as dust from fasting, and all this was useless. Where have you been all this time?"

God forgive us for being such *silent* "co-laborers together with Christ."

The Protestant churches of America have never sent out over 800 new missionaries to the foreign field in any one year. But already the various Boards are asking for 1,600 to be sent out this year. By 1920 the number is sure to be very much larger.

Today there are 1,500,000 Mexicans in the United States as against 700,000 before the war. The church cannot neglect the Spanish American problem in the Southwest.

For Sermon and Scrap Book

SEVEN MARKS OF DISCIPLESHIP IN ROMANS

1. To be very happy.—Rom. 4:7, 8.
2. To have peace with God.—Rom. 5:1.
3. To joy in God.—Rom. 5:2.
4. To be ashamed of the past.—Rom. 6:21.
5. To delight in God's Word.—Rom. 7:22.
6. To have an inward conflict.—Rom. 8:13.
7. To pray in the Spirit.—Rom. 8:15.

—JS. FS.

FOUR "ALLS" FOR ALL COMFORT

1. Conscience satisfied. His Son cleanseth from *all* sin. 1 John 1:7.
2. Temporal and spiritual necessities met. My God shall supply *all* your need. Phil. 4:19.
3. Anxiety met. Casting *all* your care upon Him. 1 Peter 5:7.
4. Trials explained. *All* things work together for good. Rom. 8:28.

—Selected.

UNAFFECTED BY TIME

The following are unaffected by time:

1. *God Himself.* Hebrews 1:12—"Thou art the same, and thy years shall not fail."
2. *God's Love.* Jeremiah 31:3—"I have loved thee with an everlasting love."
3. *God's Word.* 1 Peter 1:23—"The Word of God which liveth and abideth for ever."
4. *Salvation.* Isaiah 51:6—"My salvation shall be for ever."
5. *God's People.* 1 John 2:17—"He that doeth the will of God abideth for ever."

—R. Wright Hay, in *The Bible Today*.

MATTHEW 11:29 OUTLINED

"Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls."—Matt. 11:29.

The eastern yoke is made for two necks. If Christ is with us we are blessed. There is no room for a third neck.

The only description of Christ's heart—lowly. The burden of law remains eternally the same, but the inspiration of grace enables men to bear it.

Something to do—"Come unto me."

Something to take—His yoke.

Something to leave—Your burden.

Something to find—Rest.

"Learn of me." If the life of Christ be not your pattern, the death of Christ will never be your pardon. What He was by nature we should be by grace.

—Record of Christian Work.

MATTHEW 18:20 OUTLINED

- | | |
|-------------------------|-----------------------|
| "Where | In the Divine Place. |
| Two or three..... | In Divine Testimony. |
| Are gathered..... | In Divine Separation. |
| Together..... | In Divine Fellowship. |
| In my name | In Divine Authority. |
| There am I in..... | Divine Presence. |
| The midst of them"..... | The Divine Center. |

—Selected.

A MONOSYLLABLE OUTLINE

Found in Isaiah 6

- "Woe is me" (6:5)—Humiliation.
 "Lo, this hath touched thy lips" (6:7)—Preparation.
 "Go, and tell" (6:9)—Propagation.
 "So the holy seed shall be the substance thereof" (6:13) Consummation.

—C. I. S. and E. E. P.

THE DAY OF SMALL THINGS

Zechariah 4:10

- I. Urge the Interrogation. "Who hath despised the day of small things?"
 1. The naturalist does not. He plants tiny seed and waits for harvest.
 2. The philosopher does not. He knows elements of science are first, then knowledge of leading principles.
 3. The mother does not. The more helpless and weak the babe, the more care she displays, expecting one day to see the manhood in all its maturity.
 4. The teacher does not. He despises not the one ignorant of his native alphabet, but makes that a commencement for future learning and greatness.
 5. Angels do not. There is rejoicing by them over the feeblest beginning of one poor sinner.
 6. Satan does not. He knows attitude of indifference in little things will often cause the soul to stumble.
 7. God does not. A groan pierces heaven; a look ensures His favor.
 8. Christians ought not. In respect to inquiring souls, however illiterate or poor. In respect to brethren, however imperfect, or few their talents.
- II. What Does the Day of Small Things Demand of Us?
 1. Especial care, tenderness, and attention.
 2. Much watchfulness and prayer.
 3. Strong faith and hope in God.
 4. The active employment of all the appointed means.

—J. Burns.

SIN

A Bible Study

John 3: 1-10

Key verse, 1 John 3:4.

Definition of sin. 1 John 3:4; Rom. 14:23.

1. Its Origin—

- a. In disobedience. Gen. 2:17; 3: 6, 16, 17; Rom. 5:19.
- b. Of the devil. Gen. 3:13; 1 John 3:8.
- c. From the heart. Matt. 15:19; 12: 34, 35.

2. Its Nature—

- a. Lawlessness. 1 John 3:4; Jas. 2:10.
- b. Knowing and doing not. James 4:17; Luke 12:47.
- c. Unbelief. Rom. 14:23; John 16:9.

3. Its Guilt—

- a. All are guilty. Rom. 3:23; Eccl. 7:20.
- b. None righteous. Ps. 14: 2, 3; Rom. 3:10.

4. Effects of Sin—

- a. Estrangement from God. Isa. 59:2; Rev. 21:27.
- b. Corruption. Gal. 6: 7, 8; Job 4:8.
- c. Death. Rom. 4:23; James 1:15.

5. Punishment for Sin—

- a. Temporal.
 - (1) Effects on ourselves. Ps. 38:3; Jer. 5:25.
 - (2) Effects on our posterity. Exodus 20:5.
- b. Eternal. Matt. 25:46; 2 Thess. 1:9.

Christ alone was sinless. Heb. 4:15.

Man cannot save himself. Jer. 2:22.

God loves the sinner. John 3:16; 8:1-11.

How can man be saved? Rom. 5:10; Heb. 9:28; John 1:29.

Christ's death saves from the death of sin. Heb. 9:14; Rom. 6:22.

Christ's life saves from the life of sin. 1 John 3:6-9.

Christ's presence saves from the presence of sin. Rev. 22:3; Heb. 9:28.—Selected.

TO DIE IS GAIN

"For me to live is Christ, and to die is gain."—Phil. 1:21.

After first reading, this declaration of Paul gives us pause. So also do many of his other sayings regarding death. "To be absent from the body . . . present with the Lord." "To depart and to be with Christ; which is far better." "Neither count I my life dear to myself." "I am now ready to be offered." "I protest by your rejoicing, I die daily." Life is the dearest possession we have. How then can it be "gain" to die? Only a Christian can know. This is our great secret.

For Paul to die was gain. For the rich fool to die was to lose all he had in this world and his soul in the world after death. For Dives to die was to lose all he had lived for (fine raiment and sumptuous living), and then to "lift up his eyes in hell, being in torment." For the rich young ruler who "turned down" Jesus Christ and went away with his riches, to die was infinite loss. So

do all those who seek "the gain of the world" only to lose their own souls.

But what and how do Christians gain by dying? Death itself is not a gain. It is that which we gain after death.

1. A full experimental realization of the gift of God, is eternal life (John 5:24; Rom. 6:23).

2. It is to be with Christ in a sense that we cannot be with Him on this side of death: "With Christ in glory" (Col. 3:4).

3. It is to enter upon an "inheritance incorruptible and full of glory" (1 Peter 1:3).

4. It is to come into the possession of a beautiful home (John 14: 2, 3).

5. It is to enter upon the perfection of our full salvation; for then "we shall be like him" in spirit, soul and body (1 John 3: 1-2).

6. It is to enter upon a full fellowship with the highest aristocracy of the universe. For then we shall have come unto "Mount Zion and unto the city of the living God, the heavenly Jerusalem and to an innumerable company of angels, to the general assembly of the first born (ones) which are written in heaven, and to God, the Judge of all and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant" (Heb. 12: 22-24).

7. It will bring about a reunion with all those whom we have loved and "lost awhile" (1 Thess. 3: 13-18).

With our thought centered on these things, however dear life down here may be to us, death cannot but bring us "gain." We will therefore not "fear death" (Heb. 2: 14, 15), but anticipate its coming by "setting our affections on these things which are above" (Col. 1:4).—George F. Pentecost, D. D., in *The Presbyterian*.

WHAT CONFESSION DOES

It has been said, and truly, that the hardest words to pronounce in the English language are, "I have made a mistake." A great general once wrote to his home government, "I have just lost a battle, and it is my own fault." Commenting on this, Goldsmith said, "His confession showed more greatness than his victories."—*Christian Endeavor World*.

THANKS AND GRUMBLING

The head of the family at the morning meal asked the blessing as usual; thanking the Lord for the things so bountifully provided. Immediately afterward, as was his bad habit, he began to grumble about hard times, the poor quality of the food he was forced to eat, the way it was cooked, and much more. His little daughter interrupted him: "Father, do you suppose God heard what you said a little while ago?" "Certainly"—with the confident air of an instructor. "And did He hear what you said about the bacon and the coffee?" "Of course"—not quite so confidently. "Then, father, which did God believe?"—Selected.

ARE YOU THANKFUL NOW?

Two intimate friends were once lunching together, and after the host had said the usual grace, "For what we are about to receive, may the Lord make us truly thankful," his friend asked him when he was expecting to have that prayer answered. "What do you mean," was the reply. "Why," was the rejoinder, "to my certain knowledge you have been praying for the last twenty-five years to be made thankful: is it not about time that you were thankful?" This friend was trying to illustrate the difference between praying to be made thankful, and saying, "I am thankful." In the same way in the Christian life there comes a time when we should cease asking and commence obtaining.—W. H. Griffith Thomas, in *The Christian Life and How to Live It*.

WHERE TO FIND HIM

Tell me where you lost the company of Christ, and I will tell you the most likely place to find Him. Have you lost Christ in the closet by restraining prayer? Then it is there you must seek and find Him. Did you lose Christ by sin? You will find Him in no other way but by the giving up of the sin and seeking by the Holy Spirit to mortify the member in which the lust doth dwell. Did you lose Christ by neglecting the Scriptures? You must find Him in the Scriptures. It is a true proverb, "Look for a thing where you dropped it; it is there." So look for Christ where you lost Him, for He has not gone away. . . . With thine whole heart seek Him, and He will be found of thee: only give thyself thoroughly up to the search, and verily, thou shalt yet discover Him to thy joy and gladness. —C. H. Spurgeon.

METHODS OF BIBLE STUDY

1. Read the Bible straight through as one great volume.
2. Make outline of each book.
3. Make connected study of different sections.
4. Master "mountain peak"* chapters.
5. Trace progress of development of doctrines.
6. Master key words and phrases, as "Righteousness of God."
7. Compare Scripture with Scripture.
8. Rely absolutely and prayerfully on the Holy Spirit to interpret the Scriptures to our spiritual understanding.

*"Mountain Peak" Chapters.—Genesis 1, 3, 12, 22; Exodus 12, 20; Leviticus 16; Numbers 14; Deuteronomy 28; 2 Samuel 7; Psalms 19, 23, 46, 119; Isaiah 11, 53, 61; Daniel 9; Ezekiel 28; Matthew 5, 6, 7; Luke 2, 24; John 1, 3, 13-17 inclusive; Acts 1, 2, 15; Romans 8; 1 Corinthians 13, 15; 1 Thessalonians 4; 2 Thessalonians 2; Hebrews 11; James 2; 1 John 3; Revelation 1, 2, 3, 19, 20, 21.

—R. G. Pearson, D. D.

HE CARETH FOR YOU

I have nothing to do with tomorrow,
My Saviour will make that His care;
Should He fill it with trouble and sorrow,
He'll help me to suffer and bear.
I have nothing to do with tomorrow,
Its burdens then why should I share?
Its grace and its faith I can't borrow,
Then why should I borrow its care?

WHAT IS A "CALL?"

The following definition of a call is well worth the thoughtful consideration of every young man or woman about to enter upon their life's work:

- Three things constitute a call,
1. A need.
2. A need known.
3. Ability to meet that need.

—Record of Christian Work.

TESTING DEGREES OF GRIEF

Dr. Talmage, the celebrated Brooklyn clergyman, was riding on a railroad, soon after the decease of a favorite son. His grief was constant and acute, and he could not feel that anyone had ever suffered as he was doing.

In a seat near him sat a man who, he thought, possessed one of the most cheerful faces he had ever seen. "How happy that man is compared to me!" he thought. "I will get into conversation with him. Perhaps he may console me, or cheer me up a little."

The dialogue ran upon general subjects for a little while, and the turned upon Dr. Talmage's great loss. "I cannot help envying you," said the preacher. "You seem, from your appearance, as if you had not a trouble in the world."

The other gentleman looked grave, and a spasm of grief went over his countenance. "I never saw a sadder face, for the moment," said Talmage, in relating this incident to the writer.

"My dear sir," he inquired, "will you tell me where you are going?"

"Why," replied Talmage, "home; to Brooklyn. I get there this evening, if all goes well."

"I suppose to a wife—perhaps a mother—a live son—a daughter or two?"

"Oh, yes! I have all those awaiting me."

"Now I will tell you where I am going. All my family are dead but one, and that one is my wife; and I am making my regular weekly visit to her, at an asylum. She is hopelessly insane. But God has left me my life, my honor, and my faculties; and I am trying to keep patient and cheerful, with the hope of meeting them all again in a better world, by and by."

Talmage arose, and took the stranger by both hands.

"I surrender!" he exclaimed. "My sorrow is as nothing compared to yours. I have learned a lesson, and I hope God will aid me to profit by it."—*Everywhere*.

The Evangelistic Field

SUGGESTIONS TO OUR CORRESPONDENTS

Evangelists and other Christian workers reporting items or contributing any matter for this department will please arrange to have copy reach the magazine not later than the 6th of the month preceding date of issue.

"The Evangelistic Field" department is intended for news in concise reports of revival meetings, soul-winning campaigns, and a record of evangelistic work in general. We do not invite statements eulogizing the leaders or participants in this line of work, nor can we promise to print them—Editors.

George Preston reports a good meeting at Benham, Ky., in June. At the time of writing he was assisting Frank Mathis in a union meeting at Thief River Falls, Minn.

Evangelist C. H. Jack Linn and wife have conducted successful meetings in May and June at Hokah and Hammond, Minn. At the first place a whole Catholic family was converted and joined the Methodist church.

The Vom Bruch Party closed a two weeks meeting at Wolverton, Minn., with 133 decisions. As a result a permanent tabernacle is to be built, and evangelistic meetings and Bible conferences are to be held each year.

Rev. F. O. Cunningham has been supply-pastor of the Baptist church, Newport, Vt., for some months, during the absence of the pastor in "Y" work overseas. He expects to continue his evangelistic work this fall and winter and is now planning his itinerary.

E. Shepard Bramble of Linwood, Mich., and party report "a victory for the Lord in a meeting held on the shores of Stiles Lake. A great number of people came from long distances, and the altar was the scene of victory at almost every service. The revival fire spread and entered into towns and villages adjacent to this meeting."

John Imrie, singing evangelist, writes that since being discharged from the Canadians, he has been busy in meetings in the southland. He closed a meeting at West Orange, Tex., June 15, and then began at Monroe, La. He will be open for meetings, beginning July 1, and can be reached at Ekron, Ky.

G. W. Cory, Superintendent of the Union Mission, Wheeling, W. Va., reports that a building for women's work has recently been opened. Miss Florence Ekman and Mrs. G. W. Cory are in charge of the women's department. Classes for women are conducted in Bible teaching, sewing and cooking.

Harry Dixon Loes reports a successful meeting at Georgetown, Ill., with Daisy Douglas Barr, where they had over 200 professions. At the time of writing he was in a community revival service with Rev. P. E. Wells, D. D., of Fargo, N. D. He writes that "an unusual feature of this movement is that 31 unsaved business men signed the call for this campaign. The need in this state is great, and the field is open to evangelism."

A very successful meeting came to a close in the Westminster Presbyterian church, Charlotte, N. C. which resulted in over forty conversions and three hundred reconsecrations. The meeting was conducted by Rev. Frank Arnold, D. D., evangelist, 3642 Charlotte St., Kansas City, Mo., and his singer. Following this he held a most helpful two weeks meeting in the First Presbyterian Church, Monroe, N. C. with good results.

Morgan Lee Starke has been conducting successful revival meetings in Rocky Mount, Va. He was assisted in the singing by Prof. G. L. Shirley of the Baptist church of Rockingham County and Cephas Shelburne of the Christian church of Rocky Mount. The meetings were held in the Banner Warehouse and were largely attended by the town and country people. The singing was exceptionally good and participated in by members of all the churches.

Mr. and Mrs. David F. Nygren have been assisting the Rev. R. Lagergren, a former Institute student, in a series of meetings at Fahlun, Minn. Souls were converted and Christians revived. Several people who had been at odds with one another were reconciled. Prof. P. Ockerstrom joins the Nygrens the first of August in the capacity of musical director and soloist. This position he will fill for at least three months. while the Nygrens are in the South.

S. T. Dunk, pastor of the North Branch and Clifford Baptist churches, Mich., writes: "We have just closed a five weeks union tent meeting at Clifford, Mich., conducted by P. H. Kadey and party. These were the most successful meetings Clifford has seen in many years. We believe the work done in this campaign to be of a very substantial character. Not only were there many conversions, but the churches received great benefit. Personally, I believe brother Kadey to be the best evangelist I have ever heard."

E. J. Bulgin writes: "Just a word reporting a splendid year in evangelism. Despite war and 'flu' conditions I have held my party together and we have gone through without a break. God has been good in giving us splendid union tabernacle meetings in and around the Puget Sound country. Since October we have been in city-wide tabernacle campaigns in Puyallup, Tacoma, Everett, Mt. Vernon, Olympia and the Ballard and Green Lake sections of Seattle, Wash. We have nothing but victory to report and a splendid outlook for the coming fall season. My fall work will open in Del Rio, Tex., the first of September."

of 6,000 with less than 500 English speaking church members. At the time of writing they were working and praying for a great religious upheaval in this place. Rev. Art Perkins one of the Moody men who is pastor of the Methodist church, is the prime mover in this campaign. Rev. H. H. Savage, also one of the Moody boys, was most influential in getting the party to Almond, having been through a campaign with them at River Falls several years ago.

Rev. G. Campbell Morgan, D. D., is to spend several days at the Winona Bible Conference, August 22-31, Winona Lake, Ind. A cablegram



Rescue Mission Superintendents' Conference Held at Philadelphia, Pa.

Claire V. Bryan reports the following: "I have been with the American Y. M. C. A. in France for the last year and have been in charge of the religious work in an area comprising about twenty camps. It has been my privilege and blessing to stand for the simple old gospel with its wealth of truth and power and it has not failed. Contrary to what many have said the boys want the gospel and are eager for it. At most of the camps in my area the attendance at our Sunday services has been large. I have had large numbers of conversions and I have been wonderfully happy in the work here. I expect to return to the States about the middle of August and will be ready to make dates for evangelistic meetings."

The Rayburn-Wickland Party conducted a union evangelistic campaign at Almond, Wis., in which several small town churches took part. The tabernacle held 1,000 and it was filled a great part of the time. The total number of confessions were 330, and there were about 100 reconsecrations of church members. Following this meeting they went to Oconto, Wis., a town

from Gipsy Smith to Dr. Sol. C. Dickey give the information that he too will be at Winona for the whole Conference. He is about to sail for America. Dr. A. C. Dixon has been scheduled for three days. Other famous speakers are Drs. John McNeill, W. B. Riley, Len Broughton, Ira Landrith, A. T. Robertson, C. H. Woolston, Jacob Heinrichs, L. K. Williams; Bishops Nicholson and Henderson, Hon. Wm. J. Bryan, Hon. John A. McDonald, Editor of *The Toronto Globe*, Gov. Allen, J. Campbell White, Rev. Roy L. Smith, and "Billy" Sunday. The latter in connection with Homer Rodeheaver conducts an evangelistic campaign for a week before the Conference. "Mel" Trotter has charge of the early morning devotional services during the entire Bible Conference. A Chautauqua is announced for July and the first part of August. The management believe they are not only giving the strongest program which has been presented for many years, but that more of the Christian leaders of the world are among those who give series of addresses than will be presented in any Bible Conference in America.

F
Bil
July
Cal
Cas
Ces
C
V
Chi
July
Gro
Gu
Aug.
Int
Silao
Int
5-10
Mo
Mu
1-10
Nat
Rapi
Nor
Y
C
Win
V
E
C
R
B
P
U
C
Vol
1920.
Le
Mo
E
C
H
F
B
Se
Oce
Coo
Int
Mo.
Lak
Old
Rho
Sto
Su
Y
P
Algo
E
L
Bel
know
invit
ments
Loch
Sept.
F. J
Dai
W.
Ches
E. S
Aug. 1
A. M
Silver
Clai
W. I
Call
21-31
Ath
W. I
Confo
A. F
E. R
Jam
H. E
Upper
John
Clyd
A. J
A. L
Roy

FORTHCOMING CONFERENCES AND IMPORTANT DATES

Bible Conference and School of Missions, Wooster, O., July 28-Aug. 6.
Camden (Me.) Bible Conference, Aug. 31-Sept. 7.
Castine (Me.) Bible Conference, Aug. 24-31.
Cedar Lake (Ind.) Conferences:
City Mission Workers Conference, Aug. 9-17.
Victorious Life Conference, Aug. 24-Sept. 1.
Christian Workers Conference, Bible School Park, N. Y., July 24-Aug. 4.
Grove City (Pa.) Bible School, Aug. 8-17.
Gull Lake Bible Conference, Midland Park, Augusta, Mich., Aug. 3-10.
International Federation of Christian Workers Convention, Siloam Springs, Ark., July 27-Aug. 3.
International Christian Convention, Buffalo, N. Y., Aug. 5-10.
Montrose (Pa.) General Conference, Aug. 1-10.
Muskingum Bible Conference, New Concord, O., Aug. 1-10.
National Council of Congregational Churches, Grand Rapids, Mich., Oct. 21-29.
Northfield (Mass.) Gatherings:
Young Women's Conference, 2d Division, Aug. 1-17.
General Conference of Christian Workers, Aug. 1-17.
Winona Lake (Ind.) activities:
Winona Bible School, July 7-Aug. 4.
Bethany Girls, entire season.
Chautauqua Program, July 7-Aug. 21.
Evangelistic Meetings, Aug. 15-22.
Bible Conference, Aug. 22-30.
Progressive Brethren Conference, Sept. 1-8.
United Brethren Conference, Sept. 8-15.
Chicago Boys' Club, entire season.
World's Sunday School Convention, Tokyo, Japan, Oct., 1920.
Lewisburg (W. Va.) Bible Conference, July 30-Aug. 13.
Montreat (N. C.) Conferences:
Evangelistic Conference, July 27-Aug. 3.
Conference on Christian Education and Ministerial Relief, Aug. 3-6.
Home Mission Conference, Aug. 6-10.
Foreign Mission Conference, Aug. 11-17.
Bible Conference, Aug. 17-24.
Seaside Bible Conference, Ocean Grove, N. J., Aug. 3-10.
Ocean Grove (N. J.) Camp Meeting, Aug. 22-Sept. 1.
Coolville (O.) Camp meeting, July 27-Aug. 17.
International Sunday School Convention, Kansas City, Mo., June, 1922.
Lake Orion Bible Conference, Orion, Mich., Aug. 2-10.
Old Orchard (Me.) Bible Conference, Aug. 1-11.
Rhodes Grove Camp Ground, Kauffman, Pa., July 25-Aug. 3.
Stony Brook, L. I. Assembly:
Summer Bible Conference, Aug. 24-31.
Young People's Conference, Aug. 4-10.
Prophetic Conference, Aug. 17-22.
Also the following Y. M. C. A. Summer schools:
Estes Park, Colo., July 22-Aug. 5.
Lake Couchiching, Ont., July 31-Aug. 16.

FUTURE ENGAGEMENTS

Below are given the engagements, with dates as far as known, of the workers named. Our readers are earnestly invited to remember these laborers and their fields of appointments in their prayers.
Lockett Adair and G. A. Carlton—August, Merkel, Tex.; Sept., Grapevine, Tex.
F. J. Balmood—Y. M. C. A., France.
Daisy Douglas Barr Party—July-Aug., Russiaville, Ind.
W. E. Bilyeu—Y. M. C. A., Camp Cody, Deming, N. M.
Chester Birch—Y. M. C. A., Fort Leavenworth, Kan.
E. Shepard Bramble Party—Until July 28, Taft, Mich.; Aug. 1-30, Sage, Mich.
A. M. Bruner—Y. M. C. A., July 31-Aug. 7, Summer School, Silver Bay, N. Y.
Claire V. Byran—Y. M. C. A., France.
W. E. Bulgin—Y. M. C. A., Fort Sill, Okla.
Callis-Gossett Party—Aug. 2-17, La Grange, Ky.; Aug. 21-31, Kincaid, W. Va.; Sept. 7-28, Big Foot, Ill.
Arthur Carlton—Aug., Grapevine, Tex.
W. H. Collisson—Y. M. C. A., Fortress Monroe, Old Point Comfort, Va.
A. B. Davidson—Y. M. C. A., England.
E. R. Dow—Y. M. C. A., France.
James O. Duffy—Aug., Barada, Neb.
H. P. Dunlop and wife—Aug. 3-21, Chula, Mo.; Feb. 1-21, Upper Sandusky, O.
John H. Elliott—Y. M. C. A., various camps.
Clyde Lee Fife—After July 4, Robinson, Ill.
A. J. Fitt—Y. M. C. A., Camp Logan, Houston, Tex.
A. D. George—Y. M. C. A., France.
Roy Gourley—Y. M. C. A., Erie, Pa.

R. A. Hadden—Y. M. C. A., Camp Kearney, Linda Vista, Calif.
R. G. Heddon—Y. M. C. A., France.
I. E. Honeywell—Y. M. C. A., France.
W. H. Hudgins—Y. M. C. A., France.
Harry James—Y. M. C. A., Columbus, O.
Loren G. Jones—Y. M. C. A., France.
F. O. Kelley—Y. M. C. A., Italy.
J. B. Kendall Party—July-Aug., Hartsells, Ala.
G. A. Lamphear and Carolyn A. Horsford—Until August 16, Kansas.
F. F. Leonard—Y. M. C. A., Curtis Bay, Md.
Victor Lightbourne—Y. M. C. A., France.
John M. Linden and W. S. Dixon Party—June, July, Aug., Salvation Army Home Service Fund Campaign, St. Louis, Mo.
C. H. Jack Linn—July, Oregon, Wis.; Aug., Kansas; Sept., Oklahoma.
Eva R. Ludgate—War Work, overseas.
J. C. Ludgate—Y. M. C. A., overseas.
S. S. Magann—Salvation Army Campaign, Wisconsin.
T. G. Makin—Y. M. C. A., Camp McClellan, Anniston, Ala.
McCombe-Clase Party—Fall, 1919, Cazenovia, N. Y.; Rochester, N. Y.; Geneva, N. Y.; Jan., Camden, N. J.
William McEwan—War Work, various camps.
H. Evan McKinley—Aug., Lucerne, Ind.; Sept., Lexington, Ky.; Oct., Crooked Creek, Ind.; Nov., Fulton, Ind.
George A. McLeod—Y. M. C. A., various camps.
Leroy J. Mitchell—Aug. 1-30, Jerseyville, Ill.
P. C. Nelson—Y. M. C. A., Camp Custer, Battle Creek, Mich.
J. A. Nipper—Y. M. C. A., various camps.
Emma Paige—Until Aug. 10, Millville, Ia.; Aug. 17-Sept. 7; Luehton, Neb.
Nygren, David F. and wife—August, Austin, Tex.; Sept. 1-15, Elroy, Tex.; Sept. 15-30, Kennedy, Tex.; Oct., Corpus Christi, Tex.
Sara C. Palmer Party—Sept., Charleston, W. Va.; Oct., Virginia, Minn.
L. K. Peacock—Y. M. C. A., Camp Dix, Wrightstown, N. J.
L. F. Peckham—Y. M. C. A., Camp Kearney, Linda Vista, Calif.
Saylor, Myrtle M. and Singer—Sept. 21-Oct. 12, Oxford, Ia.; Oct. 19-Nov. 16, Pella, Ia.; Nov. 23-Dec. 21, Williamsburg, Ia.
Grace Sutton Powell—Y. W. C. A., California.
E. B. Pratt—Y. M. C. A., France.
Geo. Preston-Frank Mathis—July 27-Aug. 17, Spring Lake, Mich.
Fred W. Rapp—Y. M. C. A., France.
Rayburn-Wickland Party—Sept., Scotts Bluff, Neb.; Oct., Winfield, Kan.; Nov. and Dec., Pratt, Kan.
R. M. Sands—Y. M. C. A., Camp Funston, Kan.
J. H. Sawtelle—Y. M. C. A., Great Lakes, Ill.
Roud Shaw—Y. M. C. A., France.
M. B. Simmons—Y. M. C. A., Camp Kearney, Linda Vista, Calif.
C. C. Smith—Until September Y. M. C. A., transportation service.
Morgan Lee Starke—Until July 27, Childress, Va.; July 29—Aug. 10, Cambria, Va.; Aug. 12-24, Dublin, Va.; Sept. 2-14, Summit Point, W. Va.; Sept. 21-Oct. 5, Onancock, Va.; Oct. 12-26, Marshall, Va.; Nov. 2-23, Piedmont, W. Va.; Nov. 25-Dec. 14, Laurel, Md.
George T. Stephens—Sept.-Oct., Monmouth, Ill.; Nov., Indianapolis, Ind.
H. L. Stephens—Aug., Oak Lake Camp Meeting, Stirling, Ont.
H. E. Storrs—Y. M. C. A., Camp Bowie, Tex.
William A. Sunday Party—Sept. 14, Tri-Cities (Davenport, Ia., Rock Island and Moline, Ill.); Chattanooga, Tenn.; Houston, Tex.; Norfolk, Va.; Oklahoma City, Okla.
F. J. Thomas—Salvation Army Campaign, Neb.
Melvin E. Trotter—Y. M. C. A., various camps.
Thomas P. Ullom—Y. M. C. A., Camp Gordon, Atlanta, Ga.
Ray G. Upson—City Y. M. C. A., Dayton, O.
A. G. Voight—Until Aug. 3, Bethel, Mo.; Aug. 4-24, Conway, Mo.
Vom Bruch Party—June, July and August, Chicago, Ill.
J. Roy Weakland—July, Aug., tent work.
Owen O. Wiard—Until Aug. 3, Sister Bay, Wis.; Aug. 8, 9, Bethany Park, Ind.; Aug. 10-15, Markle, Ind.; Aug. 16-17, Newville, Ind.; Aug. 18-24, Lima, O.; Sept. 7-14, Flora, Ind.; Sept. 26-27, Bridgewater, Va.; Sept. 28-Oct. 4, Daleville, Va.; Oct. 12-16, Wetonka, S. D.; Oct. 26-Nov. 1, Richmond, Mo.
A. R. Willgus—Y. M. C. A., Waco, Tex.
M. B. Williams—Y. M. C. A., various camps.
E. L. Wolskel—Until Aug. 1, Saluda, S. C.; Sept. 1-15, Johnson City, Tenn.

Thrift Stamps are caterpillars. When they have grown to sixteen in number, a few cents metamorphoses them in a big blue butterfly of a War Savings Stamp.

The Moody Bible Institute of Chicago

IN HONOR OF OUR DEAD PATRIOTS

Read by Mr. George V. Kirk, Assistant Superintendent
of Men, at the Memorial Service reported
in Our Last Issue.—Editor

We have met today to honor the memory of the former students of The Moody Bible Institute who gave their lives in the great war that we might enjoy the blessings of peace and liberty. The nine gold stars on our service flag represent the following men:

Charles D. Priest

Charles D. Priest, of Blockton, Ia., was graduated from the Institute in the class of April, 1910, and following a university course took up pastoral work in the Christian church. He became a chaplain in the 358th Infantry, A. E. F., and was awarded the Distinguished Service Cross for extraordinary heroism in action September 29, 1918. The citation read: "Chaplain Priest disregarded personal danger by going 600 yards beyond the front lines and with the aid of a soldier carried back a wounded man to shelter." He died a month later of wounds received from the explosion of an old shell as he was burying the dead in "No Man's Land." He is one of General Pershing's one hundred heroes and his picture appears in the July issue of *The Ladies Home Journal*, page 29.

Charles M. Meyer

Charles M. Meyer came to the Institute from Steubenville, O., and after graduating in December, 1915, entered pastoral work. He responded to the call of the Y. M. C. A. for workers to go into the army camps. At the time of his death in October, 1918, of influenza, he was Religious Work Director for the "Y" at Camp McArthur, Waco, Tex., where he faithfully fulfilled the trust committed to him. His wife, formerly Miss Ethel B. Goble, graduated from the Institute in the class of August, 1914.

Charles C. Hart

Charles C. Hart, of Nottingham, England, was graduated from the Institute in August, 1912. He was known as a man of quiet, retiring disposition, but one thing he was proud of was his English blood. It was therefore not surprising that he felt the call of duty when his country entered the war. He served as a lieutenant in the King's African Rifles of the East Africa British Expeditionary Force. Word was received in August, 1917, that he had been killed in action in Africa.

Vergil H. Guthrie

Vergil H. Guthrie, of Newton, Ia., an Insti-

tute graduate of August, 1911, entered Christian work as an evangelistic singer, but at the opening of the war was preparing for the Presbyterian ministry in St. Paul, Minn. After serving three months as a song leader with the Y. M. C. A. at Camp Funston, Kan., he enlisted, after finding he would have an opportunity to go overseas. When killed October 17, 1918, he was First Sergeant in the Headquarters Company, 313th Ammunition Train, A. E. F. His promotion in the army bears testimony that he there manifested the same faithfulness to duty and pleasing personality that gained for him the love and respect of those who knew him in the Institute.

Harry R. Jones

Harry R. Jones of Grand Rapids, Mich., entered the Institute in January, 1915, and left in May, 1916. He did evangelistic work during the winter of 1916-17, but at the first call of his country for volunteers in April, 1917, he enlisted, and while serving his country in the army continued active in the Christian work of the camps. He was assigned to the Headquarters Company, 126th Infantry, 32nd Division, and while engaged in signal work on October 2, 1918, he and eight of his comrades were killed by a high explosive shell.

His father writes: "All of the letters we received from him while in France were full of hope and faith. He was fully surrendered to the Lord's will and wrote us many times not to grieve for him if he never came back, for he would be far happier with the Lord, and would be waiting for us over there, or perhaps meet us in the air if the Lord should come."

Besides his father and mother, he left a young wife and baby girl.

Timon C. Hestekind

Timon C. Hestekind came to the Institute from Newman Grove, Neb., in January, 1914, and left in April, 1915. He had spent two years in pastoral work when the United States entered the world war. As he expressed it, "The call to the colors got so strong that I could hardly look at a soldier without thinking, 'Why are you not in uniform?'" He enlisted in the Machine Gun Company, 127th Infantry, where he not only served his country faithfully, but by his consecrated life and earnest work bore a testimony for Christ to his comrades. He was killed in action in France in 1918.

Just before sailing from New York he wrote: "Opportunities are great and many here, and God is among the soldiers also. May His name be forever exalted and praised, and as our company goes forth its invisible though foremost banner shall be 'His Sign,' and in that sign we

Some Moody Bible Institute Men

Who Died in War Service



CHARLES D. PRIEST



DANIEL G. ROBBINS



GEORGE V. MULLIGAN



TIMON C. HESTEKIND



CHARLES C. HART



VERGIL H. GUTHRIE



HARRY R. JONES



CLYDE C. LANGDOC



CHARLES M. MEYER

shall conquer." His company did go forth to conquer, and although our brother gave his life in gaining the victory, he is more than conqueror through Him that loveth us and gave Himself for us.

Clyde C. Langdoc

Clyde C. Langdoc of Papineau, Ill., was graduated from the Institute in August, 1917. When he applied for admission as a student one of his references said of him: "An exceptionally good boy, interested in everybody's welfare and a willing worker at anything." As a student he proved himself worthy of this estimate and more. He had planned to continue his education in college preparatory to entering the ministry, but the call of his country led him to enlist in the navy. At the time he said, "I am not a true soldier of the Cross if I shirk the call, and I feel God calling me for this work." He was serving in Company A of the Hospital School at the Great Lakes Naval Training Station when the epidemic of influenza swept through the station the fall of 1918. He was stricken, and died September 28. Capable, modest, faithful, he gave his life unto death, simply and quietly doing his duty.

George V. Mulligan

George V. Mulligan of Peterboro, Ont., Can., entered the Institute in January, 1915, and left in August 1916 to enlist in the Canadian Army Medical Corps. Many of us recall the spirit in which he left to serve his country, not with a reckless desire for adventure, but as one who goes to perform a sacred duty. Though not yet nineteen years old when he entered the Institute, he had established for himself a creditable record, and gained a reputation for efficiency in work among boys. After a period of training he was sent to France, where he was severely wounded November 4, 1917, by the bursting of a shell while he was rescuing the wounded in "No Man's Land." He died in a hospital on November 11. In a letter dictated from his bed in the hospital, he said: "My wounds are very bad, and I want to ask the prayers of my friends to help me to stand the intense pain, if it be God's will to help me to recover so that I may continue my work." And thus his thought to the last was that he might be spared to serve his country and his God.

Daniel G. Robbins

Mrs. Joseph Blackmore, of Melvin, Mich., informs The Institute that Daniel G. Robbins, a former student was killed in action in Russia, March 1, 1919. She says his family has had no particulars of his death, the only information being the telegram announcing his death.

Mr. Robbins entered the Institute January 2, 1918, and left for military service May 20, 1918. He went to France in the 85th Division and was subsequently sent to Russia. He was a member of the Methodist church, and had the ministry

in view. While at the Institute he made a good impression and was considered earnest, trustworthy and faithful.

RECENT FACULTY ENGAGEMENTS

Dr. Gray: Addressed the Czecho-Slovak Convention.

Mr. Pace: Otterbein College; Christian Endeavor Convention, Westerville, O.; Weaver Memorial United Brethren Church; Russian Mission; Christian Endeavor Convention, Gibson City, Ill.; Indianapolis Central University, Indianapolis, Ind.

RECENT SPECIAL SPEAKERS

June 11—Rev. Charles E. Blanchard, pastor, Presbyterian church, Marshall, Mich.

June 15—Mr. H. B. Dinwiddie, Deputy General Director Africa Inland Mission, Brooklyn, N. Y.

June 15—Rev. R. T. Chafer, Bible teacher.

June 16—Mr. Charles G. Trumbull, editor of *The Sunday School Times*, Philadelphia, Pa.

June 17—Rev. G. A. Briegleb, D. D., pastor Westlake Presbyterian Church, Los Angeles, Calif.

June 18—Rev. O. R. Palmer, Home Director of Africa Inland Mission, Brooklyn, N. Y.

June 18—Mrs. Charles Larson, missionary, under appointment to Bolivia, S. A.

June 19—Rev. John S. Hamilton, D. D., Evangelist, Columbus, O.

June 20—Mrs. John S. Hamilton, Columbus, O.

June 21—Mrs. Motte Martin, missionary to Africa under the Southern Presbyterian Board.

June 24—Miss Isabelle Crawford, field secretary, Home Mission Board of the Presbyterian Church.

June 25, 26, 29, July 1, 3—Rev. J. T. Spangler, D. D., Professor of Psychology and Religious Education, Lebanon Valley College, Annville, Pa.

June 26—Rev. David Gardiner, Secretary of the Ceylon and India General Mission.

June 27, July 2—Rev. J. A. Johnston, '16, Stirling, Scotland.

June 29—Mrs. John O. Gough, dean of women, Baptist Bible Institute, New Orleans, La.

REV. ROBERT MCWATTY RUSSELL, D. D. In the Field of Bible Teaching and Evangelism

The Rev. Dr. Russell terminates his service as teacher of Bible doctrine and homiletics in the Institute at the close of the present term, to take up popular Bible teaching and Bible evangelism in the field.

He begins his new work in the early fall under the auspices of his own denomination (United Presbyterian), with meetings in Kentucky and Pennsylvania, the plan being to take up, in the afternoons, book studies of the Bible, with spe-

cial reference to the possibilities of Christian experience, and the challenging of Christians by their obligations and privileges; while the evening meetings will be popular discussions of Christian fundamentals and the endeavor to deal with great doctrines with academic clearness and frankness, coupled with evangelistic fervor.

Dr. Russell gives the graduating address in the Institute on August 7, which, at the suggestion of the Dean, will deal with the important subject of Christian education in the light of present day movements. He then retires to his farm at Mercer, in picturesque Pennsylvania, which will be his permanent residence, although he can be reached at any time and engagements made for him through the Institute.

LETTER FROM CAPTAIN TAYLOR TO DR. GRAY

Captain Joseph D. Taylor, '98, and an old sailor of Portland, Ore., wrote Dr. Gray in part as follows on receiving the pamphlet containing the latter's address on "The Proposed World Church Union, Is It of God or Man?":

"I am profoundly impressed with the importance of it at this time and crisis of the church, and I can say 'Amen' to every word of it. You can no more get a union of churches that have been educated along certain lines of theology and church dogmas to stand on the same platform and work together harmoniously than you can get a horse and a cow to work together.

"The only federation that will do any good at this stage of the world's history will be a New Testament church on strictly Bible lines with the world left out. That kind of church will gather in all the members of the Bride of Christ from all the denominations and form a body that will be ready when the Master comes.

"God bless The Moody Bible Institute and *The Christian Workers Magazine*."

AN OLD FASHIONED PICNIC

On Saturday afternoon, June 28, about four hundred students of the Evening Classes and members of the Faculty celebrated the close of the spring term and the school year by holding a picnic in Lincoln Park. A reception committee was at the Center Street entrance to the park from 2:00 until 6:00 o'clock, directing students and guests to the picnic grounds, and presenting each with an M. B. I. badge.

During the afternoon various sports were enjoyed, including races, tug of war and games, to which a most popular adjunct was a tank of lemonade under one of the large trees, so rustic in arrangement as to bring to memory the time honored oaken bucket.

Softly the shadows fell as Mr. Ketchum, director of the Evening Classes, called the merry-makers together in a circle. With the heavens for a dome and the green arches round about, a devotional service was held, which will not soon

be forgotten. Assyria, Turkey, Italy, Switzerland, Norway and other countries were represented in the ready testimonies to the saving power of Jesus Christ and the blessed benefits derived.

ALUMNI ASSOCIATION AT SAN FRANCISCO

By some oversight of our correspondent no mention was made in our March issue that a meeting of former students and friends of the Institute was held at San Francisco, Feb. 6. The meeting was called by our enthusiastic ally, C. H. Coultres. About thirty were present at the banquet, Rev. H. W. Pope being the guest of honor.

The organization was named "The Auxiliary Alumni Association of Northern California." President, Rev. J. A. Sutherland, San Jose; Vice President, Miss May N. Blodgett, San Francisco; Secretary and Treasurer C. H. Coultres, 3858 Telegraph Avenue, Oakland, Calif. Plans were made for three Bible Conferences to be held in the fall when Dr. Gray and others from the Institute are expected to be present.

MUSIC FACULTY NOTES

In its reports of the Seneca County Sunday-school Convention at Tiffin, O., June 4 and 5, *The Daily Tribune* of that city made the following complimentary mention of Professors Latchaw and Fellers, in charge of the music as leader and pianist respectively: "It was a rare treat to be under the leadership of these gifted musicians in the interpretation of gospel hymns; Professor Latchaw favored the audience with a solo, 'Jesus the Wonderful Friend,' with deep feeling and fine interpretation, the accompaniment of Professor Fellers adding the true artist's touch."

"*Music News*" of June 20 published the program of a concert given at the First United Presbyterian Church June 10 under the direction of Professor Talmage J. Bittikofer. It included the cantata "Ruth" in which Mr. Bittikofer took the role of "Boaz" as baritone soloist. Said *The News*: "Mr. Bittikofer's hard work and splendid directing of the chorus were very evidently what made the concert a success. He has a fine voice, with a pleasing, sympathetic quality, and uses it with authority as well." Professor Alfred Holzworth assisted as pianist, and Mrs. Lillian Egly Latchaw was one of the soprano soloists.

Saturday afternoon, June 19, students of Professor Fellers gave a recital in his studio. These private recitals, given twice during the term, prove very helpful to the students who participate.

THE INSTITUTE EMBLEMS

The Moody Bible Institute has three pins which students are entitled to wear—the M. B. I. pin, the Correspondence Department pin, and the class pin. The privilege of wearing any one

of them depends upon the standing and work of the student.

All students who have received the Institute diploma may purchase and wear a class pin. This is in the form of a small, heavy gold circular beveled mount, on which is engraved an open Bible, lettered 2 Tim. 2:15; the mount resting on a gold triangle, with tips slightly extended, carrying the letters, M. B. I., one on each. The price is \$1.50, postpaid.

On the beautiful M. B. I. pin the name of the Institute shows in gold within a narrow outer circle on a background of red enamel; and 2 Tim. 2:15 is in gold letters on a white enameled open Bible, against a gold background. This pin may be purchased and worn only by those who have received credit for at least one full term. In the case of students enrolled prior to 1899 it may be purchased and worn provided the student was in attendance at least three months and has continued in good standing. The price of this pin is \$2.00, postpaid.

The Correspondence Department pin is similar to the M. B. I. pin except that the enamel of the outer circle is dark blue, and the inside shows all gold, with a quill pen above the Bible, and the words, "Correspondence Department," above and below. This pin may be purchased and worn only by those who have completed one of the stronger Correspondence courses, or all three of the shorter, and who present satisfactory evidence of their Christian character. It is sold at \$2.50, postpaid.

Orders for these pins should be addressed to the Institute's Accounting Department, except in the case of the Correspondence Department pin, which is in the custody of that Department.

EXTENSION DEPARTMENT NOTES

It is expected Miss Elinor Stafford Millar will have returned to this country from Australia, where she has been recuperating from the strain of her arduous work as evangelist and inspirational teacher, and the inevitable anxiety caused by concern for the safety of her nine relatives in the world war. A resumption of her public service is expected September 1. Write to the Secretary of the Extension Department for later information.

Dr. Henry Ostrom conducted a Bible Conference at DuBois, Pa., concerning which the correspondent is good enough to say: "I am sending you check for the services of Dr. Ostrom. Of course money cannot compensate him, for this would not pay for any one of the addresses which he gave us," and then referring to his hope for this fall, he says: "We would like a teacher, one night of every week or one week out of every month." Later Dr. Ostrom assisted Mr. Meeker, Director of the Practical Work Course of the Institute, in tent meetings in the city of Chicago.

Mrs. Margaret T. Russell was one of the teachers at the Bible Conference at Eagles Mere, Pa.,

and later was associated with Evangelist "Bob" Jones as Bible teacher at the Marengo County Camp Meeting at Dixon's Mills, Ala.

Rev. George E. Guille lectured at the Gull Lake Bible Conference, Midland Park, Augusta, Mich., and at the Lake Orion Bible Conference near Detroit, Mich.

Rev. John C. Page was also a member of the teaching staff at the latter place.

Rev. B. B. Sutcliffe has so far regained his health as to permit of his teaching ministry at the Montreat, N. C. Summer Assembly of the Presbyterian Church, U. S.

Mr. C. E. Putnam, using his chronological and dispensational charts, assisted Evangelist Lucius B. Compton at Racine, Wis. and Campaign, Ill. He was also one of the teachers at the Gull Lake Bible Conference.

THE U. S. FLAG ON EHRENBREITSTEIN FORTRESS

E. O. Sellers, '97, the Institute's only Faculty representative in the army of occupation in Germany, writes from Montaubaur, Germany, under date of June 16. He speaks of "Old Glory" floating over the famous fortress on the Rhine, opposite Coblenz.



John Kendrick Bangs, Dr. J. Whitcomb Brougher, Dr. Hugh Black, E. O. Sellers.

Mr. Sellers has recently been associated with some distinguished men. In a picture appearing herewith are John Kendrick Bangs, the widely known writer; Rev. J. Whitcomb Brougher, D. D., one of the greatest preachers on the Pacific Coast; Rev. Hugh Black, D. D., famous on both sides of the Atlantic, and Mr. Sellers.

Mr. Sellers sends a program of a Mothers' Day Service held at Trier, Germany, May 11. Trier is the successor of Treves, the oldest city of Germany. It was a capital city of the Celtic Treviri. When conquered by the Romans it was made a colony. In the great library there are some most valuable manuscripts of the Bible, and a copy of the Gutenberg Bible printed in 1450.

There were men from 153 churches, representing 22 denominations, and women from 220 churches, representing 36 denominations.

Students came from points as distant as Lake Forest, Wheaton and Roseland. Some students made Chicago their place of residence in order to attend the classes. Many of the Evening Students took residence in the Institute buildings.

STUDENT VOLUNTEERS



This group of student volunteers at the Institute embraces only about half of the missionary volunteers in present student body, who number in all 153. In 1918, 120 missionaries went out from the Institute, probably the largest number from any school or college in America.

THE EVENING CLASSES

On September 17, 1918, the Evening Classes entered upon a new period of their history. By the action of the Board of Trustees of the Institute the work of the Evening Classes was correlated with the work of the Day Classes. The working out of this correlation was done chiefly by Rev. W. W. Ketchum, the Director of the Evening Classes, and involved long and careful consideration of the many subjects of study and the making out of a curriculum and the employment of practically the entire faculty.

This correlation provided for a four years course of study, and the first of these years was completed June 27, 1919, with many evidences of satisfaction on the part of the students and the teachers. Never in the history of the Evening Classes was there such a meeting for Christian fellowship as on June 28 when over 300 of the students gathered in Lincoln Park.

The total enrolment for the year was 1,208.

NEWS FROM THE NORTONS

In a letter to Mr. George Shipp of the Financial Department staff, written at London, April 10, Ralph Norton, '02, says:

"I have just returned here from Belgium where we have been distributing food and clothing—in many cases to the literally naked and hungered, and always to the needy. We have distributed tens of thousands of pounds of Quaker Oats, chocolate and condensed milk—making a special effort to reach the children and the invalids. We have also received great quantities of clothing and shoes from our committees in England and America and have likewise been giving these to the people. I could not if I tried, picture to you the awful need in Belgium, which beggars description. All live stock, including chickens, besides the food and clothing of the people were stolen by the Germans, and they are going to have a hard time until next September.

"We have rented a building there and our

future address will be: 17 Rue du Gouvernement Provisoire, Brussels. In this building we have a place for religious services, including Bible classes; another floor for offices; another for living premises, and a few guest rooms for the servants of God coming and going, besides a place for an automobile and storage for Scriptures and tracts.

"We have been giving our food largely to the Protestant people who, for reasons known, have suffered more than the others. We have spoken in some of the churches and are receiving many invitations for evangelistic services with the Protestants there. We plan to begin this work as soon as possible, but things move very slowly there now, as many of the railroads and bridges have been destroyed. But our prospects are as bright as the promises of God, and we are looking forward to great things. Of course we are now laying only the foundations of the work, and cannot begin it on a larger scale until the men are demobilized. We have some ten or fifteen men already who have promised to associate themselves with us for Christian service, among these two of the Protestant chaplains."

ist John S. Hamilton preached nightly for three weeks, closing July 6. These meetings were blessedly fruitful, with many decisions for Christ and consecration by hundreds of Christians. The music was a special attraction under the leadership of Mr. Harry D. Clarke, assistant to the director of the Practical Work Course. Neighboring churches co-operated heartily. The campaign is under the guidance of Rev. C. P. Meeker, Director of the Practical Work Course.

PERSONALIA

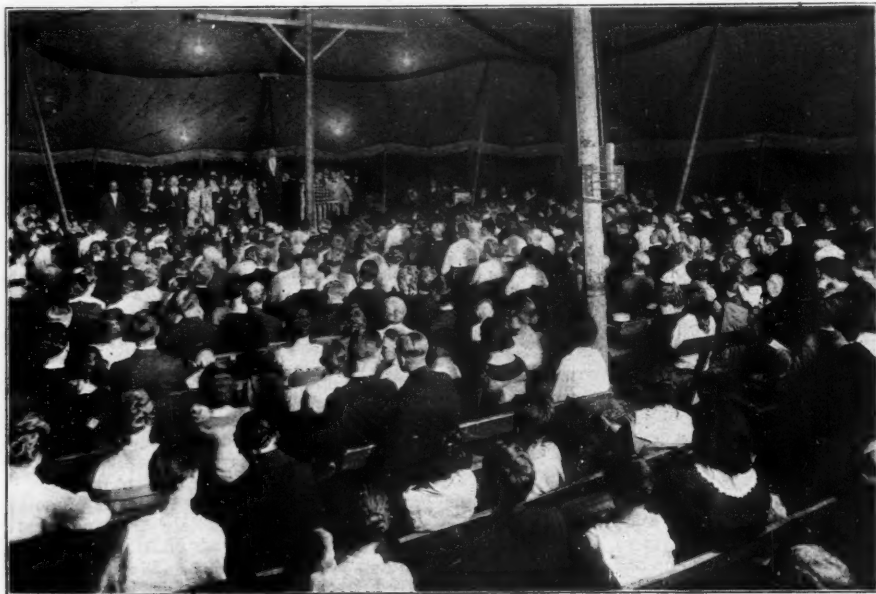
Henry K. Bentley, '14, is now pastor of the Baptist church at Godalming, Surrey, Eng.

S. J. Tilden Sloan, '07, was graduated from Wheaton College, Wheaton, Ill., in June.

Louis C. Stumpf, '10, recently assumed the pastorate of the First Presbyterian Church, Monett, Mo.

F. W. Otto, '17, evangelist, reports a two weeks' meeting the latter part of June, in Pueblo, Col., with good attendance and 35 conversions.

Emily Dick, '18, is supervisor of Community House Work in the cotton mills district of the South. Her address is Middleburg, S. C.



A Recent Meeting in One of the Institute's Gospel Tents

GOSPEL TENT CAMPAIGN

Gospel tent meetings are being held by the Institute in Chicago with two large tents in service which are moved from one location to another to reach the different sections of the city. The accompanying picture shows a meeting at California and Dickens Avenues, where Evangel-

Charles S. Knight, '06, pastor of the First Baptist Church, Pontiac, Mich., has been honored with the degree of D. D. by Berea College, Berea, Ky.

Emily M. Porter, '19, writes that she is enjoying her work as field secretary of the Elizabeth Home, Columbus, O., where she was located in May through the Christian Workers Bureau.

Hilda B. Biastock, '18, in Salvation Army Hut Work the past year at Camp Funston, Kan., will resume her S. A. work after resting a few weeks at her home in Benton Harbor, Mich.

There was an aggregate attendance of 32,250 seamen at the Sailors' Institute of Montreal, Can., during the season of 1918, according to the annual report just received. J. Ritchie Bell, '90, has been for many years in charge of this work.

Stanley M. Armstrong, '14, is now director of music and finance of the First Baptist Church, Mansfield, La. With the pastor, Rev. H. R. Holcomb, he spends considerable time conducting meetings in other places.

Rev. H. J. Baldwin, '14, formerly superintendent of men at the Bible Institute, Los Angeles, Calif., is now supply pastor of the Emanuel Presbyterian Church, Colorado Springs, Col. He may accept this pastorate permanently.

Frances Reynolds, '18, has spent the past year in Community House Work among the families of the cotton mills district of Batesburg, S. C. After a brief vacation in Chicago she will return to the work.

P. G. Spangler, '14, recently closed his fifth year as pastor of the First Baptist Church, Collinsville, Ill. He has been instrumental in sending two members of his congregation to the M. B. I. and will bring three more this fall.

A card received from William G. and Mrs. Kensing, '18, dated March 28, says: "We are now in Africa and will arrive at our station inside of a week." Their address is, Djoka Punda, Congo Belge, West Central Africa.

A. C. Emmons, '15, a recent visitor at the Institute, is now pastor-evangelist at Tallman, Mich., under the United Brethren Church. His circuit covers about 100 miles and includes McClellan, Branch, Grant Center and Mt. Olive.

Annie Grover, '15, a missionary to Wellington, South Africa, asks for prayer that more of the girls there may accept Christ, and for a general revival. She also reports the death of Dr. A. P. Ferguson, a woman missionary who was, under Dr. A. C. Murray, the founder of the Huguenot colony in South Africa, and accomplished a wonderful work there.

The *Herald and Presbyterian* has reported the cancellation of a long standing mortgage on the First Presbyterian church, Vinita, Okla., through the efforts of the pastor, Rev. L. M. Aldridge, '14, and that during his two years' pastorate there have been 82 additions to the membership, the congregation has become self-supporting, and numerous improvements have been made on the church building.

Professor E. O. Sellers, '97, writes from Germany that he hopes to be home by September. His "Y" work is with the First Division, A. E. F., which has over 25,000 men scattered in nearly eighty towns and villages. He reports seeing Mr. and Mrs. Harold R. Smith and Miss Tillie Bergh, Institute people who are in Salvation

Army work, stationed at Bordeaux, France. His address is 12 Rue d'Aguesseau, Paris, France.

The Congregational and M. E. churches of Park City, Utah, have united under the pastorate of Royden D. Zook, '17, as the Park City Community Church. Mr. Zook writes: "I am trying to get enough money together to buy a complete outfit for real colportage work here. I believe more can be done with Mormonism today through good colportage books than through any other method. The people would like to become Christians, but oh! the ignorance respecting the fundamentals."

Thomas J. Harper, '06, in a recent letter gives his address as Tibbuc, Little Manning River, via Gloucester, New South Wales. He speaks of himself as working a parish of 1,000 square miles in the Australian Bush under the direction of the Congregational Home Missionary Society. The Lord has blessed his labors in the conversion of some and the evangelizing of all the lumber dealers in that part. He wished to be remembered gratefully to the leaders of the Institute in his day, to Mrs. Mary Russell, and to have it said to the present students that he can never be grateful enough for the two years he spent in the Institute, the memory of which is a tonic when he is tired after long drives and discouraging experiences.

BORN

To H. E. V. and Mrs. Andrews, '06, of Chungking, West China, April 19, a daughter, Henrietta Gertrude.

To Rev. and Mrs. L. C. Smith, Deep River, Ia., June 27, 1919, a daughter, Ruth Jean.

MARRIED

Ray G. Swartzbaugh, '14, and Miss Gladys J. Ditzell, '16, June 18, at Kansas City, Mo. At home after July 1, 318 Huntington Road, Kansas City, Mo.

Ernst Leuenberger, '14, and Ella Emelia Plaster, June 11, at Appleton, Wis.

James Roach and Miss Hannah Vanstrum, '18, April 20, both stationed at Camp Travis, Tex., the latter in Salvation Army Hut Work.

A. V. Marsh, '06, and Nellie Stevens, June 25, in St. Louis, Mo.

DIED

Rev. P. J. Loftus, '16, May 31, at Norcross, Minn., where he was pastor of the United Evangelical church. He leaves a wife and a four months old baby daughter.

Ernest Snowden, a correspondence student and accepted as a day student, died June 2, at Pettapiece, Man., Can.

The Gospel in Print

THE MINISTRY OF TRACTS

A drop of ink may make a million think. No one is able to estimate the good accomplished through the dissemination of the truth which God has revealed in the form of interesting and impressive Gospel tracts.—Silent Evangelists.

J. Hudson Taylor, founder of the China Inland Mission work, was converted through reading a tract which he picked up in his father's library. Suddenly he came upon the words, "*The finished work of Christ*"; light burst in upon his soul, he confessed to God his sin and unbelief and found joy and peace in believing.

Some years ago a professional diver, while at work at the bottom of the sea, saw an oyster shell containing a piece of paper, and this he read through the goggles of his helmet. It was a tract telling of Christ's power to save. It made so strong an impression upon his mind that before he reached the surface of the water he had become a repentant and sin-forgiven man.

Charles H. Spurgeon once said he knew of a man who was converted through the perusal of a leaf of the Bible which had been wrapped around some articles he had bought.

Richard Gibbs wrote a tract, *The Bruised Reed*. A tin peddler gave it to a boy named Richard Baxter; through reading it he was brought to Christ. He wrote *A Call to the Unconverted*. Among the thousands saved through it was Philip Doddridge, who wrote *The Rise and Progress of Religion in the Soul*. It fell into the hands of William Wilberforce, the emancipator of the slaves in the British Colonies, and led him to Christ. Wilberforce wrote *A Practical View of Christianity*, which fired the heart of Leigh Richmond. He wrote *The Diaryman's Daughter*. Millions of copies of this famous paper have been circulated and it has testified for Christ in over fifty different languages.

Tracts go everywhere, know no fear, never tire, can be multiplied without end by the press, can travel at little expense, they run up and down like faithful messengers blessing all, giving to all, asking no gift in return; they can talk to one, as well as to a multitude; they require no public room to tell their story. They can tell it in the banking house, the shop, the parlor, the kitchen, the railway train, the ocean steamship, the street car, the subway, on the broad highways or foot path through the fields. They take no note of jeers, no one can betray them into hasty or random expressions; though they will not always answer questions, they will tell their stories on every subject wisely and well.

They can be made vehicles of truth, the teachers of all classes.

"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him" (Ps. 126: 6). Whether we see results or not, it is our blessed privilege to know and rejoice in the fact that if we sow good seed the harvest will certainly be for His glory.

FREE GRANTS OF BOOKS

The following donations of the Moody Colportage Library books, "Emphasized Gospels of John," "Pocket Treasury," etc., have been sent out on account of the several book funds named, from June 1 to 30, 1919, inclusive:

Army and Navy Book Fund:
Illinois, 100 "Pocket Treasury."

Prison Book Fund:
Illinois, 65 books, 45 "Pocket Treasury," 306 Gospels.
California, 9 books.

Florida, 30 books, 15 Gospels.

Missouri, 50 books, 50 Gospels.

Nebraska, 100 books, 100 "Pocket Treasury," 100 Gospels.

Ohio, 100 books, 50 Gospels.

Pennsylvania, 400 books.

Spanish "Way to God" Book Fund:
South America, 50 books.
California, 25 books.

Hospital Book Fund:
California, 50 books.
Illinois, 300 books.

Miners Book Fund:
Canada, 100 books, 200 Gospels.
Kentucky, 100 books, 200 Gospels.

Mountain Book Fund:
Georgia, 100 Gospels.
Tennessee, 150 books.
North Carolina, 75 books.

India Book Fund:
Dhond, 150 books.

MR. MOODY'S BOOK FUNDS

The following contributions have been received from June 1 to 30, 1919, inclusive:

| | |
|--|----------|
| Africa Book Fund: | |
| 5 Contributions | \$ 11.00 |
| Alaska Book Fund: | |
| 5 Contributions | 5.70 |
| Army and Navy Book Fund: | |
| 73 Contributions | 348.03 |
| Hospital Book Fund: | |
| 6 Contributions | 33.00 |
| "I Cried, He Answered" Book Fund: | |
| 1 Contribution | 5.00 |
| India Book Fund: | |
| 3 Contributions | 27.50 |
| Lodging House Book Fund: | |
| 3 Contributions | 5.00 |
| Lumber Camp Book Fund: | |
| 5 Contributions | 11.70 |
| Military Camp Book Fund: | |
| 5 Contributions | 64.96 |
| Miners Book Fund: | |
| 4 Contributions | 19.00 |
| Mountain Book Fund: | |
| 3 Contributions | 47.00 |
| Prison Book Fund: | |
| 112 Contributions | 673.44 |
| Railroad Men's Book Fund: | |
| 2 Contributions | 4.50 |
| Spanish "Way to God" Book Fund: | |
| 14 Contributions | 55.12 |
| Free Tract Fund: | |
| 5 Contributions | 2.19 |

THE CHRISTIAN WORKERS MAGAZINE

THE CHRISTIAN WORKERS MAGAZINE

Continuing THE INSTITUTE TIE
Published on the first of each month by
The Moody Bible Institute of Chicago.

JAMES M. GRAY, Editor.
J. H. RALSTON, Associate Editor.
S. A. WOODRUFF, Publishing Agent.

Subscription price, either in the United States or to any foreign country, \$1.50 a year. Single copy, 15 cents. Remittances should be sent by bank draft or postal or express money order, payable to The Christian Workers Magazine. Personal checks must be accompanied with 5 cents additional for exchange.

Clubs of five or more, \$1.00 a year each.

Change of address—In sending notice of change of address give both old and new addresses and at least fifteen days before the first of the month.

THE CHRISTIAN WORKERS MAGAZINE
Publication Office, Mount Morris, Ill.
Editorial and Executive Offices: 153-163 Institute Pl., Chicago.

Entered as second-class matter, January 9, 1919, at the post office at Mount Morris, Illinois, under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized on June 18, 1918.

Where to Get What You Want

Advertising under this heading, 3 cents a word.
Minimum, 45 cents.

EVANGELISTS AND SINGERS

EVANGELISTIC SINGER DESIRES ENGAGEMENT in October and November with Evangelist or Pastor. H. C. Diehl, Greenville, Ill.

FOR UNION OR SINGLE CHURCH REVIVALS. Experienced; highly successful: Address J. L. Allen, Secretary, Crawford Bldg., Topeka, Kan.

C. B. BROOKS, EVANGELISTIC SINGER, DESIRES to assist pastors or evangelists in their campaigns. Member I. A. E.—several years of experience. Address: 153 Institute Place, Chicago.

I KNOW A STRONG MAN, BORN ORATOR, WITH wide experience as city pastor who wants pastorate of undenominational free church in some good city. Write Darley Allen, 3655 W. 46th St., Cleveland, Ohio.

SINGER WANTED—I WISH TO CORRESPOND WITH gospel singer, choir conductor and Christian worker for the object of forming team for evangelistic work. M. B. I. graduate preferred. N. E. Lambly, Rockford, Iowa.

EVANGELIST W. F. MCFARLAN IS BOOKING FOR fall and winter dates. No field too difficult. My plan: The preaching of the simple gospel of Our Lord Jesus Christ. Interdenominational. Write for testimonials, terms, open dates. Rev. W. F. McFarlan, Box 186, Porter, Ind.

I HAVE BEEN WITH THE Y. M. C. A. IN FRANCE FOR the past year and will return about the middle of August. I will be ready to make dates for evangelistic meetings. I will conduct either single church or union meetings. For terms and dates write, Claire V. Bryan, De Soto, Missouri.

EVANGELISTS ATTENTION. I AM THOROUGHLY familiar with organization work. Will be at liberty to accept a position as ADVANCE REPRESENTATIVE about September 1st. Competent to supervise tabernacle construction if necessary. Address E. I. Goodwin, 525 James Street, Syracuse, N. Y.

EVANGELIST FRANK O. CUNNINGHAM IS PLANNING his itinerary for the fall and winter work, and invites correspondence from communities where sane, scriptural and effective campaigns are desired. Union campaigns preferred. Experienced helpers. Member of I. A. E. Single church engagements accepted when feasible. Address: Newport, Vermont or New Bedford, Mass.

TRACTS, BOOKS AND PAMPHLETS

SPEECHES, LECTURES, SERMONS, ORATIONS. Material expertly prepared. Authors Research Bureau, 500 Fifth Ave., New York.

A. NEEDLECRAFT, 12 MONTHS FOR 50 CENTS. stamps. B. Every Child's Magazine, \$1.50 a year; trial copy for 8 cents, stamps. Address: James Senior, Lamar, Missouri.

READ WHAT THE BIBLE SAYS ABOUT THE LAST days, in pastor I. R. Dean's latest book entitled "The Time of the End," 75c. Evangelical Publishers, 858 College Street, Toronto, Canada.

FREE—PRE AND POST MILLENNIALISM, DOES IT Matter? Postage 2c. The Evangelical Christian Office, interdenominational monthly, \$1.25 per year. 858 College St., Toronto, Canada.

THE TEMPLE OF GOD. A PAMPHLET SETTING forth the Temple in its typical foreshadowing of the Church, from a serious point of view, worthy of careful study. Price ten cents. B. A. Hurley, Mechanicville, N. Y.

A GENUINE LEATHER COVER, LOOSE LEAF, MEMO. Book; 50 sheets paper. Your name stamped in gold on cover. Postpaid, 50 cents. Loose Leaf Book Co., Box 6, Station L, New York City, Department No. 9.

AGENTS WANTED—CHRISTIAN WORKERS TO SELL 1920 Scripture Text Calendar. 50% profit. Write about our special proposition to agents, on books and Bibles. National Educational Society, 431 S. Dearborn St., Chicago.

CHRISTIAN WORKERS TRACTS, ON SECRET Societies—"Why I Left the Masons," "Two Nights in a Lodge Room," "Ethics of Marriage and Home Life," "Church and Lodge," etc. 25, each different, for 25 cents. National Christian Association, 850 1-2 West Madison St., Chicago.

SPECIAL PRICES ON SCOFIELD BIBLES IN combination with a subscription to The Christian Workers Magazine. Write for circular. Also liberal offers made on No. 79X Scofield Bible. \$9.00 edition given for 14 new subscriptions. No. 70 Bible given for 3 new subscriptions. Address The Christian Workers Magazine, 163-B Institute Place, Chicago.

"BOVOLOGY" AND SOCIAL HYGIENE THE GREATEST campaign of education ever offered. Three wonderful lectures by a man with thirty years of remarkable success as a helper of boys, illustrated by the most marvelous educational motion pictures yet produced. You can easily start in your community an influence that will be felt for a hundred years. Ask how. New-Idea Service System, Vinton, Ia.

"GO TO CHURCH" NEWSPAPER ADVERTISING Service—Written to induce the other sixty million people of America to attend church. Weekly matrix service. Three column, nine inches. Artistic borders, striking typographical arrangement. Copy indorsed by leading ministers. Churches of each city should unite in paying for running these ads in every daily in America on Saturday. Write for first series of twenty-six ads. The Church must advertise. James B. Spillman, Religious Advertising Agency, Columbia, S. C.

SERMONS BY MAIL AT THE MARBLE COLLEGIATE Church, Fifth Avenue and Twenty-ninth Street, New York City, printed copies of Dr. David James Burrell's sermons are gratuitously distributed at the evening service every Sabbath (usually about 35 issues per annum), from October to June, inclusive. For the convenience of persons wishing to receive the sermons weekly, a mailing list has been established, to which names may be added at any time by the payment of one dollar to cover postage and mailing for one year from date of receipt. Subscriptions and requests for specimen copies should be sent to Miss Merce E. Boyer, Room C, 1 West Twenty-ninth Street, New York City.

MISCELLANEOUS

PHONOGRAPH RECORDS EXCHANGED, 15c EACH. W. Hollingsworth, Overton, Nebraska.

THE HONEYWELL COMPANY, CHURCH ARCHITECTS, Kokomo, Ind. Large book of plans, \$1.00. Write them.

PRINTED SCRIPTURE PENCILS SIMPLIFY CHURCH and Sunday School Problems. Send Stamp. Grabill & Co., Lancaster, Pa.

INDIAN BASKETS, SALABLE AT CHURCH BAZAARS. I pay postage and take back all unsold; wholesale. T. Gilham, Highland Springs, Calif.

EARN \$25 WEEKLY, SPARE TIME, WRITING FOR newspapers, magazines. Experience unnecessary; details free. Press Syndicate, 539, St. Louis, Mo.

THE CHRISTIAN WORKERS MAGAZINE

CROCHETERS WANTED. POSITIVELY NO CANVAS- sing. Stamped, addressed envelope for particulars. Mrs. Meisel, 517 Locomot St., Williamsport, Pa.

BE PREPARED FOR THE CANNING SEASON. WRITE for particulars concerning our Fruit Jar Labels. Special terms to societies. Rev. W. H. Brown, Bath, N. Y.

WRITE THE WORDS FOR A SONG. WE REVISE poems, write music and guarantee to secure publication. Submit poems on any subject. Broadway Studios, 183-C Fitzgerald Bldg., New York.

FIBRE BROOMS GUARANTEED 1 YEAR. CHURCH societies making big money holding sales. Sample and sales plan, \$1.25, postpaid. Keystone Fibre Broom Co., 618 S. Duquesne Way, Pittsburgh, Pa.

THE MOST SATISFACTORY SLIDE RENTAL SERVICE in America. Highest quality slides and manuscripts. Service satisfies the most exacting. Designed for pastors by a successful pastor. Write for details, today. New-Idea Service System, Vinton, Iowa.

HUNDREDS RAILWAY MAIL CLERKS WANTED immediately by U. S. Government. \$1,100-\$1,600 a year. Vacation. Examinations everywhere August 23. Common education sufficient. Sample questions free. Write immediately. Franklin Institute, Dept. H. Rochester, N. Y.

CHRISTIAN WORKERS WANTED. SOMETHING NEW. An opening for a few energetic ministers and other workers for part or full time. If you want to engage in some Christian work that will add several dollars a week to your present income, write us. B. B. Kirkbride Bible Co., Dept. 3-C, Indianapolis, Ind.

FORDS RUN 34 MILES PER GALLON WITH OUR 1919 carburetors. Use cheapest gasoline or half kerosene. Start easy any weather. Increased power. Styles for all motors. Runs slow high gear. Attach yourself. Big profits for agents. Money back guarantee. 30 days' trial. Air-Friction Carburetor Co., 686 Madison St., Dayton, Ohio.

CASH FOR OLD FALSE TEETH (BROKEN OR NOT). We pay \$2.00 to \$35.00 per set. Also actual value for Diamonds, Watches, Bridgework, Crowns, Old Gold, Silver and Platinum. Send at once and receive cash by return mail. Your goods returned if price is unsatisfactory. Mazer Bros., Dept. 250, 2007 S. 5th Street, Philadelphia, Pa.

WANTED: AGENTS FOR THE CHRISTIAN WORKERS Magazine in every church and community. Since the war closed more people feel free to subscribe for magazines and periodicals and The Christian Workers Magazine desires to get in touch with a number of representatives. If you can give a few hours a week, write for terms to agents. Liberal commission. **THE CHRISTIAN WORKERS MAGAZINE,** 163-L Institute Place, Chicago.

SING No. 10. "Bring in the Tithes," a new song by Mrs. C. H. Morris, in **SONG**
WORLD-WIDE REVIVAL PAMPHLET
40 pages of new and of the latest favorite Gospel Songs
1 copy of the pamphlet by mail, 15 cents; 2 copies 25 cents; 5 copies, 50 cents; 25 copies by mail, \$2.00; 50 copies by mail, \$4.00; 100 copies by mail, \$8.00.
W. ELMER BAILEY, Publisher, Station E, Columbus, Ohio

(Continued from page 898.)

ture of good and bad is the result of a movement to gather the good, yet resulting in gathering the evil also. This is not the picture of a converted world. All the fishes of the sea are not caught, and all those in the gospel net are not good. The good and bad remain together in the net until the end of the age. Sane exegesis of the seven parables of Matthew 13 can not find any intimation of a redeemed world, except through the judgment work of the returning Christ.

The conference held in Cleveland, O., June 10-12, composed of delegates from all parts of this country interested in the Inter-Church World Movement adopted the following: "We urge upon the churches and pastors of churches in the more favored sections of our cities, a greater interest in, and sympathy for, the specific work which the rescue mission is doing."

The Bureau of Public Health Service in connection with the Treasury Department will send a free copy of *Today's World Problem in Disease Prevention* to any minister who will make request for the same. Requests should be directed: The Surgeon General, United States Public Health Service, Washington, D. C.

There recently appeared in the "*Westminster Teacher*" a short symposium on "What It Is To Be a Christian." Some of the paragraphs were fairly clear, but three of them are open to very serious question. One says: "The distinguishing Christian element is the conviction that God is like Jesus Christ, and that men should be like Jesus Christ." The author of this paragraph also says that most Christians are "trying to find with Jesus Christ a road to the best world." Another writer has this paragraph: "No one can say for another man just how much he must believe and feel or determine before he can be called a Christian." This is in effect saying that every man must judge for himself as to what it is to be a Christian. The Word of God however, is very clear on the subject: that a man must believe that Jesus Christ is the Son of God, and accept Him as a personal Saviour. Another author says, "It is seeking to follow Christ and to live at his best. A Christ-follower seeks also to live the complete life." These statements of the three paragraphers can heartily be assented to by the Unitarians, and no genuine Unitarian can be a Christian. Some bearing the name of Unitarian will be saved because they are better than their creed.

"IF A MAN DOES THE BEST HE CAN, HE WILL BE SAVED."

Have you done the best you could? Have you not, again and again, done what you ought not to have done, and omitted to do what you should have done? "I don't pretend to be perfect." Assuredly not, but remember that this admission removes every possible hope of your being saved by *your doings*. One sin is sufficient to condemn you, and you know that you have committed thousands. What is the use of such suppositions as, "If a man does the best he can?" when God has declared that *none have ever done so*. "All we, like sheep, have gone astray" (Isa. 53:6); "They are all gone aside, they are all together become filthy; there is none that doeth good, no, not one" (Ps. 14:3). Unsaved reader, the "best" that you can do is to admit that you are ruined, helpless, and undone. If from this day until the day of your death you did not commit a single sin, you could not be saved; for sinners are not saved by *what they do*, but by virtue of *what Christ has done for them*. "To him that *worketh not*, but believeth on him that justifieth the ungodly, his faith is counted for righteousness" (Rom. 4:5).—Selected.

(Please preserve this list for future reference—you will need it.)

HELPFUL TRACTS FOR MANY USES

By CHAS. A. BLANCHARD.

The Christian and the Theater. 6 pp. Ds., 6c; 100 40c.
Christianity in the Home. On family worship, the need, method and practicality. 8 pp. per ds., 10c; 100, 80c.
The Bible Teaching Concerning Sickness. 8 pages. Per doz., 10c; 100, 80c.

What to Do with Troubles. 8 pp. Per ds., 10c; 100, 80c.
Christian Science and the Word of God. A thoughtful discussion of fundamentals. Per doz., 25c; 100, \$1.50.

By W. BRYAN-BROWN.

"I Woke Up Singing This Morning!" An illustrated Gospel tract telling of the experience of a prisoner in accepting Christ as his personal Saviour. 4 pages. Per doz., 6c; 100, 40c.

By NORMAN H. CAMP.

Winning One at a Time. A plea for individual effort in bringing others to Christ. 12 pp. Per doz., 15c; 100, 75c.

The Way of Life Made Plain. A brief, yet comprehensive much-used tract, with diagram. 4 pages. Per doz., 8c; 100, 30c; 1000, \$2.50.

The G. A. R.—Are You a Member? A catchy leaflet urging enlistment in the Grand Army of the Redeemed. 4 pages. Per doz., 8c; 100, 25c; 1000, \$2.00.

By J. WILBUR CHAPMAN.

Conversion; What it is; How it is brought about; When it takes place; How it is confirmed. 16 pages. Per copy, 2c; doz., 20c; 100, \$1.00.

By GEO. CUTTING.

Safety, Certainty and Enjoyment. A well-known tract for the unsaved, and for the believer lacking assurance and joy in the Christian life. 16 pp. Per ds., 20c; 100, \$1.

By A. C. DIXON.

How Christian Science Contradicts the Bible. 4 pages. Per doz., 10c; 100, 50c.

By JAMES M. GRAY.

The Errors of "Millennial Dawnism." A valuable booklet with which to meet the fallacies of the pernicious teaching of "Russellism." 16 pages, envelope size. Per copy, 2c; doz., 20c; 100, \$1.50.

The Future Retribution of the Wicked as Shown in the Story of the Rich Man and Lazarus. 16 pages. 2c; doz., 20c; 100, \$1.50.

The Holy Spirit and the Believer. A brief, but very helpful address on the work of the Holy Spirit in the believer. 15 pages. Per doz., 25c; 100, \$1.50.

By ADA R. HABERSON.

"Mary, the Mother of Jesus." A forceful tract for use with Roman Catholics. 2 pages. Per doz., 4c; 100, 25c.

By W. W. KETCHUM.

Do It Now! A pointed leaflet urging an immediate acceptance of Jesus Christ as a personal Saviour. 4 pages. Per doz., 4c; 100, 30c; 1000, \$2.50.

The Unavoidable Question. A searching tract for the unsaved, based upon Pilate's question, "What shall I do with Jesus which is called Christ?" 4 pages. Per doz., 4c; 100, 30c; 1000, \$2.50.

By D. L. MOODY.

The Story of Valentine Burke. An illustrated tract showing the power of the Gospel in the conversion of a hardened criminal. 4 pages. Per doz., 6c; 100, 40c. This tract is also published in German, Spanish, Italian and Bohemian at same price as for English.

By GEO. MULLER.

How I Ascertain the Will of God. A most helpful leaflet for young Christians. Per doz., 4c; 100, 25c.

By ORSON R. PALMER.

"The Coming of the Lord Draweth Nigh." A concise Scriptural treatment of the events leading up to the second coming of our Lord. 24 pp., 3c; doz., 30c; 100, \$2.50.

By WM. J. ROBINSON.

A Business Man's Experience. An excellent tract for the man who is dissatisfied with his present life. 8 pages. Per doz., 15c; 100, \$1.00.

By L. P. ROWLAND.

Hints to Christian Young People. A small 4-page leaflet offering practical suggestions to young Christians. How to get the most good from the prayer meeting is a special feature. Per doz., 4c; 100, 20c.

"God Says I Am Saved." A small 4-page leaflet for the unconverted, pointing out the necessity of taking God at His Word. Per doz., 4c; 100, 20c.

Hints and Helps to Young Christians. A 16-page booklet for new converts. One evangelist alone has used more than 100,000 copies of this choice tract. Per doz., 15c; 100, \$1.00.

"I Do Believe, But I Am Not Saved." An 8-page leaflet, consisting of a true story, making clear the meaning of the word "believe." Per doz., 6c; 100, 40c; 1000, \$3.

By MRS. WALTER SEARLE.

Cripple Tom. A striking story of consecration and service. 8 pages. Per doz., 6c; 100, 40c.

By OSWALD J. SMITH.

"The Question of Questions." A readable tract for the average person, on "What must I do to be saved?" The answer is plainly stated. 12 pp. 2c; doz., 20c; 100, \$1.

Three Solemn Facts. "All will not be saved." "The majority will be lost." "Many will perish who expect to be saved." Per copy, 3c; doz., 30c; 100, \$2.00.

By J. M. STANFIELD.

Morals of the Moving Picture Show. A timely discussion of this popular and growing amusement from the Bible standpoint. 4 pages. Per doz., 6c; 100, 40c.

By B. B. SUTCLIFFE.

A Letter to a Young Convert. A capital leaflet for new converts, with great blessing. 2 pages. Per doz., 4c; 100, 25c.

By W. H. GRIFFITH THOMAS.

Must Christians Sin? 6 pages. Per doz., 6c; 100, 40c.

By R. A. TORREY.

Have You Come to Jesus as a Lost Sinner? A small 4-page leaflet giving direct Scriptural answers to many questions which are raised by the unsaved. Ds., 4c; 100, 20c.

A Letter to a Backslider. A leaflet for those who have wandered into sin. Per doz., 4c; 100, 25c.

"Friend, You Need to Be Saved." A brief but pointed presentation of Scripture passages designed to awaken the sinner. 4 pages. Per doz., 4c; 100, 30c; 1000, \$2.50.

God's Sure Promise. 6-page card used with inquirers with simple exposition of way of life and hints how to study the Bible. Per doz., 25c; 100, \$1.00.

Christian Life Card. Including a page each: "How to Begin the Christian Life," "Growth in Grace," "How to Use the Bible," and "Hints on True Christian Living." Per doz., 4c; 100, 25c; 1000, \$2.00.

How to Make a Success of the Christian Life. A popular and most useful leaflet for those that have recently accepted Christ or the older Christian who is not growing in grace. 8 pages. Per doz., 10c; 100, 80c.

The Holy Spirit: How to Obtain Him and How to Retain Him. 32 pages. Each, 3c; 100, \$2.50.

The Baptism with the Holy Spirit. An outline study on this all-important theme to every Christian worker. 8 pages. Per doz., 10c; 100, 75c; 1000, \$6.00.

By GEO. W. TRUETT.

How We May Know Jesus Better. A most helpful tract on how the believer may come to know his Saviour more intimately. 16 pages. Per doz., 25c; 100, \$1.50.

By J. W.

The Missing Ones. A most helpful tract on the second coming of Christ. 8 pages. Per doz., 15c; 100, \$1.00.

By FRANK S. WESTON.

New Thought: Its Origin, Nature and Opposition to the Word of God. 8 pages. Per doz., 15c; 100, \$1.00.

By D. W. WHITTE.

Willie Lear, the Substitute. A touching story of Civil War times. An excellent tract for the unsaved. 4 pages. Per doz., 6c; 100, 40c.

By VARIOUS AUTHORS.

Are You Certain Your Soul Is Saved for Eternity? A 1-page tract with pointed message. Per 100, 15c; 1000, \$1.

Man's Condition by Nature. This 1-page leaflet makes clear man's condition out of Christ, and how to get right with God. Per 100, 15c; 1000, \$1.00.

What It Is to Believe on Jesus. An excellent 2-page tract dealing with the initial steps in an acceptance of Jesus Christ as Saviour. Is very simple and explicit. Per doz., 4c; 100, 25c.

Daily Prayer Cards. A neat white card, 1 1/4 by 2 1/4 inches, urging daily prayer for a revival, and quoting Scripture promises to plead. Excellent and effective for letter and personal distribution. 100, 15c; 1000, \$1.25; 5000, \$6.00; 10,000, \$10.00.

Important Election. A novel and effective 2-page leaflet in the form of a ballot on the question, "Will you be saved?" Very pointed. Per doz., 4c; 100, 25c.

Now, or Decision for Christ. The story of a stand for Christ in which the happy results of immediate decision are pointed out. 4 pages. Per doz., 5c; 100, 25c.

The Drummer Boy. A well authenticated incident of the Civil War. 8 pages. Per doz., 6c; 100, 40c.

A Word for You. An orderly arrangement of Scripture under such heads as—"All have sinned," "Yet God loves you," "You may be saved," etc. 8 pages. Per doz., 8c; 100, 75c.

Why in the Morning? Designed to promote Bible meditation and prayer. 2 pages. Ds., 4c; 100, 20c.

SPA Sample Package (one each) of all the tracts named on this page will be sent for 25c; if "Package B" is asked for, **THE BIBLE INSTITUTE COLPORTAGE ASS'N, 822 North La Salle Street, CHICAGO**



Spe



Mr. Con
to recei
concern
Sunday
and pla
and ma
re of
Christia
magazin
3 Inst
Chicago



Special Interest to Sunday-School Leaders



HUGH CORK

THE CHRISTIAN WORKERS MAGAZINE announces that, beginning with the September number, its Staff of Contributing Editors will be increased by the addition of Mr. Hugh Cork, with whom we have arranged to contribute two pages monthly:—

1. *To give helpful Sunday-school news which has a direct bearing on vital Christian activity.*
2. *To discuss briefly Sunday-school methods and call attention to successful plans, appliances, and schools which have used them.*
3. *To conduct a question box for those desiring to be workmen needing not to be ashamed, and who meet difficulties which seem to hinder their progress.*

Mr. Cork has had a ripe experience as a Sunday-school missionary, secretary of several state Sunday-school associations, superintendent of John Wanamaker's Sunday-school, Philadelphia, assistant general secretary to Marion Lawrence, of the International Sunday-school Association, besides being on the World's Sunday-school Association Committee as statistical secretary for eight years.

We trust our readers will call to the attention of Sunday-school superintendents and pastors this new feature to be added to our Sunday-school Department in

THE CHRISTIAN WORKERS MAGAZINE

Mr. Cork will be glad to receive inquiries concerning Sunday-school work and plans and may be addressed care of Christian Workers Magazine, 33 Institute Place, Chicago, Ill.

THE Christian Workers Magazine

Continuing the INSTITUTE TIE

Published on the first of each month

Vol. XIX

August, 1919

No. 12

| | | |
|---|------------------------------|-----|
| The Story of a Striped Bicycle..... | Editorial..... | 859 |
| Editorial Notes: Navy Chaplains; Jailer and Minister; Sin is Costly; A New Feature; An Error of Ours..... | | 860 |
| The Lord's Coming and the Proper Meaning of the Bible..... | W. H. Griffith Thomas..... | 862 |
| The Evangelization of the American Jew..... | Charles P. Meeker..... | 864 |
| Why I Am Not An Evolutionist..... | Charles S. Knight..... | 869 |
| A Song for the Weary (Poem)..... | Mary C. Rolofson..... | 870 |
| A Revival of the Babel Project—a Prognosis..... | W. J. Erdman..... | 871 |
| The League of Nations With God Left Out..... | James W. Johnson..... | 872 |
| Silas the Comrade..... | A. T. Robertson..... | 873 |
| Give Me the Best (Poem)..... | Dorothy Leeming..... | 876 |
| Italian Missionaries "Made in America"..... | W. H. Morse..... | 877 |
| Some Interesting Missionary Tales..... | | 879 |
| Where Did Cain Get His Wife?..... | C. E. Putnam..... | 883 |
| American Freedom Versus Irish Freedom..... | | 884 |
| A Story of Mormonism in an Eastern City..... | J. D. Nutting..... | 884 |
| Bible Symmetries..... | E. J. Pace..... | 885 |
| Practical and Perplexing Questions..... | Answered by the Editors..... | 887 |
| Young People's Society Topics..... | John C. Page..... | 888 |
| Peace—When? (Poem)..... | Fred Scott Shepard..... | 890 |
| Bible Conferences..... | | 890 |
| Sunday-School Department: | | |
| Exposition of the International Lessons..... | P. B. Fitzwater..... | 891 |
| Practical and Doctrinal Applications of the Lessons..... | Robert M. Russell..... | 894 |
| Missionary Department..... | E. J. Pace..... | 899 |
| For Sermon and Scrap Book..... | William Norton..... | 902 |
| The Evangelistic Field..... | S. A. Woodruff..... | 905 |
| The Moody Bible Institute of Chicago..... | Joseph B. Bowles..... | 908 |
| The Gospel in Print..... | | 916 |

SUBSCRIPTION PRICE: \$1.50 a year to any address in the world. Remittances should be sent by bank draft, or postal or express money order.

Make checks or money orders payable to

The Christian Workers Magazine

Publication Office: Mount Morris, Ill.

Editorial and Executive Offices: 153-163 Institute Place, Chicago, Ill.

Copyright, 1919, by The Moody Bible Institute of Chicago.

Entered as second-class matter January 9, 1919, at the post office at Mount Morris, Illinois, under the Act of March 3, 1879. Acceptance for mailing at a special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized June 18, 1918.



"Bubble Grains This Morning"

Millions know how children welcome Puffed Grains in the morning. How they revel in Puffed Wheat in milk at night.

There are other cereal dainties. But what compares with these bubble grains, thin, flavory, toasted, puffed to eight times normal size?

Why not let them greet the children every summer morning?

Tidbits of Whole Wheat

Consider Puffed Wheat, for instance. It is whole wheat, steam-exploded.

In every kernel there occur more than 100 million explosions. Every food cell is thus blasted, so digestion is made easy and complete.

The exploded grains are thin and fragile, flaky, flavory—nut-like in their taste. They seem like food confections.

Yet they form the greatest whole-wheat food which has ever been created.

For Every Hungry Hour

A bowl of milk with Puffed Grains in it gains a multiplied delight. All fruits taste vastly better if you mix these Puffed Grains in them.

Then keep a dish of Puffed Grains, doused with melted butter for hungry children between meals. They are better than cookies or sweetmeats.

Puffed Wheat Puffed Rice
and Corn Puffs

Each 15 Cents—Except in Far West

The Quaker Oats Company

Sole Makers

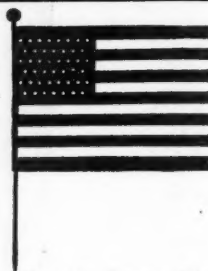
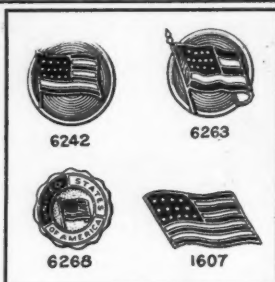
PATRIOTIC EMBLEMS and NOVELTIES

For Rally Day and Welcome Home Service



No. 200

This pin is made of heavy cardboard with Conquest Flag on one side and the United States Flag on the reverse side.



No. 200. Reverse Side.

Size, 1 3/4 x 2 inches
Size of pin, 2 3/4 inches

Price, 20 cents a dozen, or \$1.25 a 100, postpaid

Watch Fob



No. B

Of oxidized silver, with celluloid lithographed center and leather strap.

Price, 15 cents each, or 2 for 25 cents, postpaid

No. A—With words "Rally Day."
No. B—Without words "Rally Day."

Felt Bannerettes



These bannerettes should be distributed to every member of the school one or two Sundays before the Rally Day Service, with the understanding that each member will use every effort to bring some one to the Rally Day service.

Size, 2 3/4 x 6 inches

In orange color with the wording, "We expect to see you on Rally Day," printed in black. Furnished with long brass pins for attaching to the clothing.

Price, 4 cents each, or \$3.50 a 100, postpaid.

Stamp Case

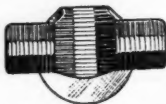


Size, 1 3/4 x 2 3/4 inches

Celluloid Stamp Case lithographed in colors containing booklet of wax paper for holding stamps and court plaster. Parcel post and postage information.

Price, 6 cents each, or 60 cents a dozen, postpaid

Celluloid Buttons and Emblems



No. 2



No. 19



No. 20

Price of Peace Button and Flag Bow, 20 cents a dozen, or \$1.50 a 100, postpaid.

(Flag Bow No. 2 to be worn in the button-hole on the lapel of coat.)

Price of Welcome Home Button, 35 cents a dozen, or \$2.50 a 100, postpaid.

THE PRESBYTERIAN BOARD OF PUBLICATION

(THE WESTMINSTER PRESS)

Headquarters: PHILADELPHIA, Witherspoon Building

New York

Chicago

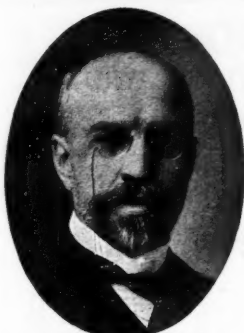
Cincinnati

Nashville

St. Louis

San Francisco

Pittsburgh



REV. JAMES M. GRAY, D. D.
Author of "Synthetic Bible
Studies," basis of the
Synthetic Course.

4,515 Active Students

On July 1, 1919, were enrolled in the Correspondence Department of The Moody Bible Institute, an increase of 704 over July 1, 1918; and new enrolments for the month of June exceeded the new enrolments for June, 1918, by over 67 per cent.

Praise God! Nothing is more needed in America today than Bible study—and for the great majority of those who desire a thorough knowledge of God's Word the most satisfactory method is by correspondence.

ITS ADVANTAGES ARE:

1. There are no limitations as to age or class.
2. It is available for any one within reach of the mails.
3. Each student is a personal pupil, not a mere unit in a class.
4. Examinations are written, not oral. "Writing maketh an exact man."
5. The study does not seriously interfere with the student's regular vocation.
6. The time, place and amount of study are under the student's control.
7. Students begin or leave off at any time to suit their own convenience.

TO REALLY KNOW THE WORD OF GOD is to be possessed of an education, an equipment, of illimitable value, out of which springs the fullest and best possible development of all one's powers, in whatever vocation one's lot may be cast.

It gives that knowledge of God and man without which real success in life is never attainable. It gives uplift, inspiration, refreshment, strength, courage, wisdom, breadth of vision, spiritual enthusiasm, and power with God and men.

Bible trained workers are sorely needed and in great demand in our own land and across the seas.

Get ready! Enroll NOW for a Correspondence Course. Fill in and mail the accompanying coupon and full particulars concerning all our courses will be sent to you. *The prices are very low—much below cost, and the instruction is unsurpassed.*

"I often mention in my sermons," says a letter received from a Methodist minister, "that a Correspondence Course from The Moody Bible Institute has been of far greater value to me than all my Bible and theological work in college."

Another correspondent wrote: "A lady last evening told me that she and her husband were both saved from Christian Science by the Christian Evidences Course and that a friend of hers had also been saved from Christian Science by same."

Another said: "What marvelous light I am receiving through these lessons! Long, long years I have puzzled over things in the precious Book that now I understand."

MOODY BIBLE INSTITUTE

Dept. 3J, 153 Institute Place, Chicago, Ill.

We Offer These Eight Courses

Synthetic Bible Study

—a fascinating study of the contents of the whole Bible, "really in a class by itself."

Practical Christian Work

—for soul winners and workers in exceptional forms of Christian service.

Bible Doctrine

—a biblical course in the great doctrines of the Christian faith.

Bible Chapter Summary

—a unique method of becoming acquainted with every chapter in the Bible.

Introductory Bible Course

—true to its name.

Evangelism

—nothing in modern evangelism overlooked.

Christian Evidences

—an old subject brought up to date.

The Scofield Bible

Correspondence Course

—scholarly, comprehensive, tested for a quarter of a century, and taken already by ten thousand students.

MAIL COUPON TODAY

THE MOODY BIBLE INSTITUTE
Dept. 3J, 153 Institute Place, Chicago, Ill.

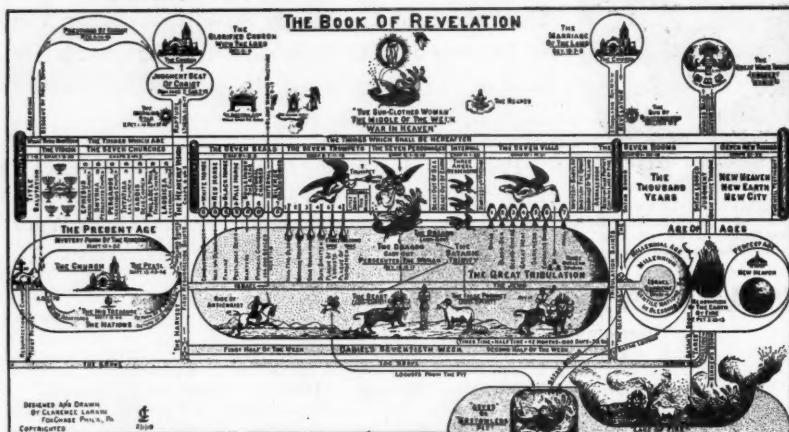
Send me your prospectus giving complete information regarding your eight courses in Correspondence Bible Study.

Name.....

Address.....

ANOTHER GREAT BOOK

By the Author of the Great Book "DISPENSATIONAL TRUTH"
THE BOOK OF REVELATION



THE BOOK IS ILLUSTRATED WITH 30 FULL PAGED CHARTS AND MAPS AND NUMEROUS CUTS OF THE BEAST AND SYMBOLS MENTIONED IN THE BOOK. THE SCRIPTURE TEXT OF THE OLD VERSION IS EMPHASIZED IN BLACK TYPE AND PRINTED OVER EACH SUBJECT. THE DESCRIPTIVE MATTER IS ALSO EMPHASIZED IN BLACK TYPE.

The Writer's aim has been to prepare a standard work on the Book of Revelation from the Futurist standpoint, and to show that it is to be taken literally, and that it is written in chronological order. The size of the type and the page (6 x 9 inches) makes it equivalent to an ordinary book of 400 pages.

Cloth Bound — Price Postpaid \$2.50 — Remit by P. O. Order

TITLES OF CHARTS

Rightly Dividing the Word.
 The Creative Ages.
 Mountain Peaks of Prophecy.
 Perspective of Prophecy.
 The Jews.
 The Gentile Nations.
 Prophetic Chronology.
 The Book of Daniel.
 The Church.
 The King.
 The Kingdom.
 The Book of Ezekiel.
 The Millennial Land.
 The Spirit World.
 The Threefold Nature of Man.
 The Resurrection and Judgments.
 Satan.
 Antichrist.
 The Book of Revelation.
 Messages to the Seven Churches.
 Daniel's Seventieth Week.
 The Covenants.
 The Book of Genesis.
 The Book of Exodus.
 The Book of Leviticus.
 The Tabernacle.
 The Feasts of the Lord.
 The Types and Antitypes.
 The Weeks of Scripture.
 The Prophetic Days of Scripture.
 The Mysteries.

A GREAT BOOK ON

DISPENSATIONAL TRUTH

Containing 40 Splendid Prophetic Charts, each 9 x 20 inches, and
 22 Chapters of Descriptive Matter

THE CHARTS ARE UNIQUE, SIMPLE, CLEAR, UNIFORM IN STYLE
 AND PRESENT EVERY PHASE OF "DISPENSATIONAL TRUTH"

Price Postpaid \$2.50 Remit by P. O. Order

Published by the Author

CLARENCE LARKIN

Pastor Bethany Baptist Church
 FOX CHASE, PHILA., PA.

BY THE SAME AUTHOR

THE SECOND COMING OF CHRIST

This is an Introductory Booklet on the above Work for circulation among those who desire information on the Second Coming. It contains over 30 pages of Descriptive Matter, is illustrated with 6 fine new charts 4 1/2 x 8 inches, and is beautifully printed.

SINGLE COPIES, 25 CENTS. 5 COPIES FOR \$1.00

Has GOD Called YOU?



I secured 120 subscriptions in two months, while soliciting in Wisconsin. I would advise anyone desiring to secure a scholarship to begin early, as it is less difficult to secure the required amount, and you will enjoy the work far more than if put off until a few weeks before entering the Institute. I am still soliciting subscriptions.
—P. J. Andreasen



It affords me pleasure in recommending The Christian Workers Magazine scholarship plan to anyone hungering for a broader knowledge of God's Word. I won the scholarship in four weeks. What has been done can be done again. I praise God for the trials and difficulties which He led me into while canvassing for this scholarship. If God has called you, go to day.
—D. A. Chapman



I am glad to recommend the offer given by The Christian Workers Magazine as a desirable and profitable, as well as enjoyable means of obtaining a scholarship for entrance to The Moody Bible Institute.—Sadie Poage



I take pleasure in recommending to anyone this plan, who is contemplating coming to The Moody Bible Institute. I am now enrolled in the Institute and enjoy my work very much. The spiritual as well as mental training is wonderful.—Mildred Couch Robinson



I wish to thank you for the opportunity to secure subscriptions to your magazine, to help pay my expenses through school; the task was very easy. I secured 125 subscriptions in two weeks; all I met were willing subscribers, and my friends are still sending in subscriptions, and I can recommend this plan to anyone that has not the necessary funds to start their schooling with.—C. E. Taylor

to do Christian Work

If you feel the Lord is calling you to do more definite work in winning souls, remember He has provided for you a place to be thoroughly trained for that work. Christian people are providing the funds for your education. All they ask is that you pay for your board, room and washing. This training is offered to you **FREE** at

The Moody Bible Institute

You may have a catalog giving full particulars, about the courses of study in the Bible, and music on request.

Are You Delaying The Work

by not responding to the call?

If it is because you need funds for your board and room, we offer you a plan of self-help by securing new subscriptions to The Christian Workers Magazine as follows:

Scholarship Offer

To any earnest young man or woman, pastor or Christian worker who desires a better preparation for Christian work and is accepted as a student of The Moody Bible Institute, who shall send in 115 new annual subscriptions, cash with order, within five months from the date of acceptance of this offer, The Christian Workers Magazine will provide a scholarship for one term (fifteen weeks) stay at the Institute, consisting of board and room (with another), heat and light (tuition being free). The student will be amenable to the same rules and conditions as apply to other students enrolled.

Candidates will send orders to The Christian Workers Magazine, 163 Institute Place, Chicago, and must complete the payment for the required total of 115 subscriptions within the specified time. In case of failure to fulfil this condition, the publishing agent will refund to the candidate the usual agent's commission on every subscription.

The acceptance of this offer insures (1) a helpful business experience, (2) a valuable training in how to meet and interest people, and (3) untold good done by the circulation of a helpful religious magazine.

Suggestions

An entire young people's society or Bible class may work for a scholarship, nominating one of its members to use the same.

A pastor needing a trained layman to assist him, will find the scholarship plan an advantageous one for educating a young man or woman from his own congregation.

The scholarship plan may be used to extend the term of training for a student already in attendance at The Moody Bible Institute.

A series of scholarships may be planned, insuring the beneficiary, for instance, at least a year's uninterrupted stay at the Institute.

The Christian Workers Magazine

163 Institute Place Chicago, Illinois

I heartily recommend this method to obtain the comparatively small amount of funds necessary to secure what I believe to be the best instruction in the Bible or in Bible Music, that can be obtained anywhere.—Minerva S. Weil



We are very glad to recommend this plan for securing a scholarship to anyone wishing to enter The Moody Bible Institute. We are now soliciting subscriptions for the magazine.—Mr. and Mrs. D. E. Young



I encourage every prospective student to act upon this splendid proposition. My testimony as a member of the Senior class is this: I considered no effort too great which would enable me to enroll as a student in The Moody Bible Institute, upon which the richest blessing of God continually rests and where I have enjoyed the happiest two years of my life preparing for the service of our Lord and Saviour, Jesus Christ.—Geo. F. Orloff



I am grateful for the opportunity presented by The Christian Workers Magazine to secure a scholarship to The Moody Bible Institute, and would recommend this plan to anyone who loves the Word of God and is anxious to study it. I also recommend to anyone to begin work immediately. As a rule it requires some time and effort to secure the necessary number of subscriptions. I worked four months to secure the necessary number. Some may succeed in less time.—Myrtle P. Harrod



It is with pleasure I recommend obtaining subscriptions to this magazine to secure a scholarship or money towards the expense of attending The Moody Bible Institute. I was able to obtain about forty subscriptions in ten days during our summer vacation, most of them among the church members of Des Moines. It enabled me to leave this Magazine in homes of people where the Word of God is appreciated, and to come into personal contact with the people and, in many cases, to speak a word for my Saviour.—Beulah Mac Millan



65 NEW SONGS.

100 POPULAR PIECES.

Responsive Readings, Bible truths emphasized in songs all can sing.

This is the best yet!! Send 15 cents for 1 copy, or a post card for a returnable copy.

\$12.50 the hundred, card cover

\$18.00 the hundred, De Luxe cover

HALL-MACK CO.,

PUBLISHERS

1018-20 Arch St., Philadelphia, Pa.

339 S. Wabash Ave., Chicago, Ill., (an agency)

edited by
J. LINCOLN HALL - C. AUSTIN MILES - D. ADAM GEIBEL

OCEAN GROVE, PITMAN

GROVE and all the large assemblies will use this book. The Songs are Scriptural, Lyrical and Devotional. Religious Conversation and Experience set to music — that's why it is different!!

By all means send 15 cents for a copy.

Evangelistic Singers in Great Demand

The one school in all the South offering special courses in this line of work is our school. Pupils from fifteen states and the work done equal to any school in the land. Not only do you get Vocal training, but Harmony, Composition, a splendid Bible Course as well as any Instrument desired along with Literary work. Rates, \$30 per month for board, room, light, heat, laundry and all tuitions.

Ask for Bulletin

**Shenandoah Collegiate Institute and School of Music,
Dayton, Virginia**

Old Carpets Make Beautiful Rugs

Send for catalogue with special prices, etc., to churches and charitable institutions

Colonial Rag Rugs From Your Sewed Carpet Rags

WE BUY CHURCH CARPETS

in any quantity if you do not want rugs made

BEST PRICES PAID

Send Sample of Carpets

READING RUG WORKS

Rail Phone 1370-R
Cons. Phone 1209-A

234 Moss St., Reading, Pa.

The Musical Observer

The music magazine which is causing more comment in music circles than any other publication. The last word in music magazine perfection—fresh, new, interesting, instructive and MODERN. Not for the musical "has-been," but for the live, up-to-the-minute music lover, the one who wants to know the why, where and whatfor of music.

Current Issue 15 Cents. Yearly \$1.50

MUSICAL OBSERVER CO.

COOPER SQUARE, NEW YORK

**"Suffer the
Little Children
to come unto me"**

The work for Jewish children, conducted at three different centers, in our *Sewing and Bible schools*, is a most blessed *Missionary Agency*. The hearts and minds of these "little ones" are being stored with the Word of God. Our work is entirely supported by the free-will offerings of the Lord's people.

THE NEW COVENANT MISSION

Reed and Crawford Streets, Pittsburgh, Pa.

REV. MAURICE RUBEN, *General Superintendent*

REV. E. M. McFADDEN, D.D., *Exec. Sec.-Treasurer*

The New Era Song Book



By P.P. BILHORN

BILHORN BROTHERS
PUBLISHERS-CHICAGO, ILL.

The New Era Song Book Songs of PEACE and POWER

Send 35c for a
Sample Copy

Just Out

By
Peter P. Bilhorn

THE GREATEST BOOK EVER PUBLISHED

For All Religious Departments

136 W. Lake St.

BILHORN BROS.

Chicago, Ill.

THE MISSIONARY TRAINING INSTITUTE NYACK-ON-HUDSON

How beautiful upon the mountains are the feet of him that bringeth GOOD TIDINGS

Our Motto

The
Whole
Bible
to
the
Whole
World



Christ

Our
Saviour
Sanctifier
Healer
and Our
Coming
King

THE INSTITUTE ON THE HILLSIDE

Is a Great Training Camp for Defenders of the Faith,
Heralds of the Cross, Ambassadors of God.

DO YOU KNOW THE GOOD TIDINGS?

Is the Bible an open Book to you? Is the wealth of
its message of Light and Life and Hope real?

Do You Possess a Burning Love for Souls?

Is the greatest desire of your life the salvation and sanctification of men? Are you awake to the true condition of helplessness and misery, now and eternally, of every soul without Christ?

If you really have the call of God and want to learn how to carry the **Good Tidings** to sin-sick souls, either at home or abroad, come to

THE MISSIONARY TRAINING CAMP ON THE HILLSIDE

OPENS SEPTEMBER 10, 1919

WRITE FOR CATALOG

NYACK, N. Y.

\$1.00 — MONTHLY PAYMENTS — \$1.00**The Scofield Reference Bible**

Smaller size, Minion type, 7 x 4 1-2 inches.
Larger size, Brevier type, 8 1-8x5 1-2 inches.

2 Sizes

| WHITE PAPER | | Smaller Size No. Price | Larger Size No. Price |
|--|--|---------------------------|--------------------------|
| Cloth..... | | 50 \$ 1.80 | 70 \$ 2.00 |
| French Morocco, limp..... | | 51 3.80 | 71 4.50 |
| French Morocco, divinity circuit..... | | 53 4.00 | 73 5.25 |
| Perian Morocco, divinity circuit, leather lined to edge, silk sewed..... | | 59 5.25 | 79 6.50 |
| India Paper Edition | | | |
| French Morocco, div. cir., leather lined to edge, silk sewed..... | | 55x 6.00 | 75x 7.50 |
| Alaska Seal, limp, leather lined..... | | 58x 7.00 | 78x 8.50 |
| Perian Morocco, div. cir., leather lined to edge, silk sewed..... | | 59x 7.80 | 79x 9.00 |
| Real Morocco, div. cir., calf lined to edge, silk sewed..... | | 65x 9.00 | 85x 10.50 |
| Real Morocco, div. cir., calf lined to edge, silk sewed..... | | 68x 11.50 | 88x 13.00 |

Interleaved with a Blank Ruled Leaf between every 2 leaves.
Real Morocco, div. cir., calf lined to edge, silk sewed..... 285x 14.00

| | | | |
|---|------|-------|------------|
| With Dictionary of Scripture Proper Names, Concordance, Oxford Index, and Maps. | | | |
| French Morocco, div. cir. (White Paper)..... | 153 | 4.50 | 173 6.00 |
| French Morocco, div. cir., leather lined to edge, silk sewed..... | 155x | 7.50 | 175x 9.50 |
| Perian Morocco, leather lined to edge, silk sewed..... | 159x | 9.00 | 179x 11.00 |
| Real Morocco, div. cir., calf lined to edge, silk sewed..... | 165x | 10.50 | 185x 12.50 |

SPECIAL EDITION

With Helps Compiled by Rev. R. A. Torrey, D. D.
How to study the Bible, including the Best Texts to use in dealing with different classes of people, and how to use them. White Paper Ed.
Cloth..... 50T \$3.00 70T \$ 2.50

| | | | |
|--|------|------|------------|
| India Paper Edition | | | |
| Real Morocco, div. cir., calf lined to edge, silk sewed..... | 65xT | 9.50 | 85xT 11.00 |

* Thumb index on any style 35c extra.

Equals a Course in Bible Study.

New and Improved Edition.

Helps on the Page Where Needed.

Order by Number.

Our Exclusive Offer.

Delivered for \$1.00

And easy payments of One Dollar per month

Send for Free Catalogue

National Educational Society 431 S. Dearborn St. Dept. 2, Chicago, Ill.

Bible Sent Anywhere Postpaid

National Educational Society, C. W. Mag
431 S. Dearborn St., Dept. 2, Chicago, Ill.

As per your offer please ship me Scofield Bible Number

Price \$.....
I am enclosing \$1.00 with this order and promise to pay \$1.00 each month until paid in full.

Name.....

Address.....

City.....

Scofield Bible is Recommended by "Dr. Gray."

I Have a Message for Every Premillenarian in America

• It is of supreme value if you wish light for these dark days.

I advertised the same message a year ago. The letters I received from those who had sent for it were filled with gratitude to God for a new awakening that had come into their lives; almost everyone said in effect, "This should be read by every Christian in America."

That is why I am making the announcement again this year; I want to reach every—every—true Christian who is longing for the coming of the King, and I am doing my part to accomplish it. Whether I reach you, depends on yourself.

Your copy of the message is ready. Just enclose 5c worth of stamps in a letter and say, "I am a premillenarian; send me your message."

If you do not say you are a premillenarian your request will be ignored. Address

Joseph Cohn

Station A

Brooklyn, N. Y.

FOR THE CLERGYMAN'S REQUIREMENTS

No Other Typewriter Can Do as Will the



Multiplex Hammond

WRITING MACHINE

Types for all purposes
and for all languages

Spacing to suit size of type

Perfect alignment

Automatic Type Impression

All on one MULTIPLEX

THE distinctively *personal appearance* of the work is not to be had in other machines. *Change your type in an instant* from one style or language to another, keeping two type-sets on the machine at once. "Just turn the knob" and change from one to the other.

No Other Typewriter Can Do This

Write *MANUSCRIPT* in a standard body-type, emphasize in *ITALICS* or make insertions in another language-type all on the same machine.

No Other Typewriter Can Do This

Large type if reading from a Rostrum. Miniature type for Church Record Work and Membership Card Index. All on the same machine.

No Other Typewriter Can Do This

SERMON OUTLINES in a variety of type-sizes.

Also—a PORTABLE Model

Only About 11 Lbs.

New, light-weight, aluminum model. Full capacity. Write for special folder.

Full Circular Matter Sent Upon Application and Without Obligation

HAMMOND TYPEWRITER CO.,

568 East 69th Street, NEW YORK CITY, N. Y.
Ask for SPECIAL TERMS to Clergymen.

ANNOUNCEMENT

Send your order NOW for Mrs. Gutgesell's

Christmas Novelty Gift Book

They are made up during the summer months and consist of many beautiful Christmas cards with thoughtful greetings, enclosure cards, seals and inexpensive Christmas gifts, neatly arranged in attractive sample books.

This plan makes it possible for church organizations to raise money for their work in an easy way. No investment, pleasant work and splendid profits.

For information and testimonials from clergymen and organizations who have repeatedly used the plan, address Mrs. A. A. Gutgesell, 402-406 Sixth Avenue South, Minneapolis, Minn.

Individual Cups



Every church should use. Clean and sanitary. Send for catalog and special offer. Trial free.

Thomas Communion Service Co. Box W Lima, Ohio

Whatsoever a Man Soweth That Shall He Also Reap

Opportunities to Sow in the Vineyard of Our Lord

\$10.00 will support for a year, the wife of a Native Preacher in India.

\$40.00 will support for a year, a Native Preacher and his wife in India.

\$50.00 will support for a year, a Native Preacher and his wife, and pay for the upkeep of a Day School in India.

\$90.00 will support a Native Gospel Teacher in Africa.

\$144.00 will support a Native Trained Man of God in Nicaragua, and enable him to go into "The Bush" with the Gospel.

We send Name and Address.

Literature free.

Rev. H. A. Barton, Sec'y

821 East 35th St., Brooklyn, N. Y.

\$1.00—PER MONTH—\$1.00

THE American Standard Bible

(Revised Version)

Authorized and Translated by the American Committee.

The Same Old Bible in The Language of To-day.

This version is used by all leading colleges and Theological Schools.

A Great Help to Study.

Suitable for Every Age and Need.

OUR EXCLUSIVE OFFER

Delivered for \$1.00

and easy payments of \$1.00 per month.

Bible sent Anywhere Post Paid.

PRICES, 50 CENTS AND UP.

Over 200 Styles.

Send for free catalogue.

National Educational Society

431 S. Dearborn St.,

Chicago, Ill.

Try This on Your Memory

See if the simple suggestion given below will help you in memorizing ten words. If you can say these words either forward or backward, after reading them only once, it will be possible for you to train your mind to remember important things you ought to remember. This is a simple lesson and could be followed by others more elaborate. Think of each word as you read it and the descriptive words underneath. As you go along keep repeating the first word, then the first and second; first, second and third, etc. until you have completed the list, then close the page and repeat them forward or backward.

1. Crow

—A black bird.

3. Moody

—Who founded The Moody Bible Institute.

5. Evans

—Author of "How to Memorize."

7. St. Augustine

—An early church father with a good memory.

9. Cell

—St. Augustine put his thoughts in cells.

2. Crowe

—A man's name.

4. Norton

—Publisher of books.

6. Memory

—What you should train.

8. Monk

—What St. Augustine was.

10. Memorize

—What you do by association of thoughts.

If you wish to better train your memory secure a copy of "How to Memorize" by Dr. Wm. Evans. This book sells retail at 75c. We will send a copy free to anyone who will send us a new subscription for one year to THE CHRISTIAN WORKERS MAGAZINE, either new or renewal. The book and the magazine sent to different addresses if desired. Use the coupon below.

TEAR OFF HERE

To THE CHRISTIAN WORKERS MAGAZINE,
163 Institute Place, Chicago, Ill.

Name of sender (for How to Memorize).....

Address.....

Name (new subscription).....

Address.....

C. W. M., August, 1919.

BILHORN

FOLDING ORGANS

28 STYLES BEGINNING with W.

Send for Catalog. Makers of the famous 3 and 6-ply OAK CASES

BILHORN BROTHERS, 136 West Lake St., Chicago Style O

THE Best
on SALE



We Guarantee

The Battle Creek Sanitarium and Hospital Training School for Nurses

pose of the profession, and are willing to meet its demands. Enrolling next classes for June 1st, September 1st, and October 1st. For detailed information, apply to the
NURSES' TRAINING SCHOOL DEPARTMENT, SANITARIUM, BATTLE CREEK, MICHIGAN

Medical, Surgical, Obstetrical, Children, Dietetics, Hydrotherapy and Massage. (Affiliation three months Children's Free Hospital, Detroit.)

This school offers unusual advantages to those who recognize the noble pursuit of nursing.

The Best Way



to serve Communion. It is reverent, sanitary, and increases attendance at the Lord's Supper. Our services are chaste and beautiful. Made of finest materials and best workmanship.

Send for illustrated price list.

INDIVIDUAL COMMUNION SERVICE CO.
1701 Chestnut Street, Philadelphia, Pa.

THE RECENT WAR

In the light of

BIBLE PROPHECY

A pamphlet of 53 pages, 2 charts and a War Map of Bible Lands

By WILLIAM M. SMITH,
Supt. Union Bible Seminary

Conductor of Correspondence Courses

25c Postpaid

The Friends Minister Westfield Indiana

Winona's Matchless Combination

GREAT BIBLE CONFERENCE, August 22 to 31, presenting the following speakers: Campbell Morgan, Gipsy Smith, John McNeill, A. C. Dixon, Bishop Henderson, Mrs. Landrith, William Jennings Bryan, Howard Agnew Johnston, John A. McDonald, W. A. Sunday, A. T. Robertson, Robert E. Hume, W. B. Riley, Bishop Nicholson, Len G. Broughton, Geo. R. Stuart, C. H. Woolston, Wilber W. White, Mable Quam Stevens, Frank N. Palmer, J. Campbell White, Jacob Heinrichs, Mel Trotter, L. K. Williams, Roy L. Smith, Biederwolf, Taft, Lyon, Jones Newlin, Williams, Soville, Danner, Cohn, Tingley, Grace Saxe, Homer Rodeheaver, Madame and Mrs. W. A. Peterson and many others. BILLY SUNDAY, HOMER RODEHEAVER and evangelistic party will conduct a camp meeting August 15 to 21. This will be a great religious event that will awaken Christians, and open the way for life decisions. No charge at the gates during this week. BIBLE SCHOOL July 7 to August 1. CHAUTAUQUA PROGRAM July 7 to August 14. High class entertainments of the wholesome variety every day and evening. Beautiful park. Charming lake. Delightful surroundings. COOL and restful. Good hotels and boarding houses. THE SUMMER RESORT THAT SATISFIES. Send for Year Book. Address, Bureau of Information, Winona Lake, Indiana.

Journeys of Jesus A Book for Sunday-school Teachers and Bible Students. Publisher's price, \$2.25. Agents wanted. Large commission. Mennonite Publishing Co., Elkhart, Indiana

ENDS FORD CRANKING

A remarkable new attachment for Ford cars and trucks, which enables anyone to start the motor from the seat, without getting out to crank, is being offered on free trial by the Bear Mfg. Co., 99 Bear Bldg., Rock Island, Ill. This simple device spins the motor and never fails to start the engine instantly. It should be on every Ford. Easily and quickly attached. No mechanics needed. If you want to try one without any obligation to purchase write them today.—[Advertisement.]

Free Service to Missionaries

We can co-operate with you to your great advantage in planning your overseas outfitting. Our Missionary circular will give you details and will be sent free on request.

Ask for our big new catalogue. We will send it free too.

Montgomery Ward & Co.

Missionary Bureau
Chicago, U. S. A.



FABER FOLDING ORGANS

They are the most compact, have the largest volume and sweetest tone of any Folding Organ on the market. Send for illustrated catalogue, price list and free trial offer.

Folds like a suitcase

HOMO FABER Dept. 103
2066 W. Flournoy St. Chicago

The Christian Workers Commentary

on the Old and New Testaments

By **James M. Gray, D. D.**, Dean of the Moody Bible Institute

A Valuable Help in Bible Study

Regular Price \$2.75



Dr. Gray has taken particular care in the preparation of this commentary, so that the reader or student will find that it does not usually refer a second time to subjects which it has already touched upon, and the comments do not repeat themselves to any appreciable extent. This volume is to assist the student in his study of the Bible, and it is recommended that the reading of the Bible be done in an orderly and scientific way, not in small detachments, but in large and generous portions. Beginners in the study of the Bible are carried along in such a way as not to spend much time on isolated texts or be too curious about the difficulties and perplexities it presents, but rather seek a general and comprehensive knowledge of its contents as a whole. Prayer has accompanied the study and explanation here given of every book of the inspired record, and with confidence it may be added that the Holy Spirit, who has helped in the compilation, will help in the study of it in the case of all who call upon Him for His aid.

The Commentary contains 447 pages, in a handy volume size, and is arranged in sections, with questions for use at Family Altars, and in Adult Bible Classes. It contains homiletics and expository suggestions for young preachers, also an index of texts and themes receiving special attention.

Dr. C. I. Scofield, Editor of the Scofield Reference Bible, says: "Dr. Gray brought to the task of producing such a book the powers of their maturity that have made him one of the foremost Bible teachers of the English-speaking world. Clearness of thought; the mastery of condensed expression without the sacrifice of lucidity; immense industry; adequate scholarship; thoroughness; a joyous trust in the truth of the Scriptures; a spiritual mind, and that sense of relative values of proportion, of what is supremely important where all is precious—these qualities, schooled and disciplined in above thirty years of Bible teaching, have made this book possible. I cannot forbear expressing my earnest wish that every possessor of the Scofield Reference Bible, in the preparation of which Dr. Gray was my valued counselor, might also have this great Commentary."

We offer this Commentary with a year's subscription to The Christian Workers Magazine, new or renewal, for only \$3.75, or to anyone who will send us four new yearly subscriptions, we will send a copy of this Commentary, postpaid.

\$3.75

THE CHRISTIAN WORKERS MAGAZINE

163 Institute Place, CHICAGO, ILL.

A Good Bible Dictionary

We now offer the Smith-Peloubet Bible Dictionary in genuine flexible French morocco, with patent thumb index (regular price \$2.25), with one year's subscription to The Christian Workers Magazine, for \$3.00. Almost every reader or user of the Bible knows Smith's Bible Dictionary. For many years it has been the standard dictionary of the Bible, and with the well-known revision by Dr. Peloubet, this edition has been in larger demand than any other. If you do not possess a Bible Dictionary, you can hardly afford to miss an opportunity like this.

Or we will send to you a copy of this dictionary postpaid, if you will send us three new yearly subscriptions to



\$3.00

The Christian Workers Magazine

163 Institute Place, Chicago, Ill.

AGENTS WANTED

A Splendid Opportunity for Pastors and Laymen

**SCOTFIELD REFERENCE BIBLES
SCRIPTURE TEXT CALENDARS**

Send Postal Card Now.

PIONEER TRACT SOCIETY

815 Hannah Avenue, Forest Park, Ill.

**FREE - 10 LESSONS
IN PUBLIC SPEAKING**

Write for particulars of this extraordinary offer. Ten lessons in public speaking absolutely free. Remarkable opportunity. Become a powerful speaker in spare time by mail. Overcome "stage fright," enlarge your vocabulary, train your memory, gain self-confidence. Increase your earning power, popularity. We have trained hundreds.

Offer Limited This offer is made strictly for advertising purposes and may be withdrawn at any time. Write at once, while this free lesson offer lasts. Big saving if you act now.

North American Institute, 9241 Manhattan Bldg., Chicago, Ill.

BYRON W. KINGS**School of Oratory**

ELOCUTION AND SPEECH ARTS

New Building and Dormitory

Courses for Teachers, Lecturers, Lyceum and Chautauqua Work. Speech defects, stammering, loss of voice, sore throat positively cured. Largest school of speech arts in America. Send for prospectus. Mt. Oliver, Pittsburgh, Pa.

GRINNELL COLLEGE**Grinnell School of Music***Courses leading to***Bachelor of Music—Bachelor of Arts—Diploma**

George L. Pierce, Director, Grinnell, Ia.

The Kansas City Baptist Theological Seminary

Evangelistic in Spirit, Missionary in Outlook, Devoted to the Integrity and Inspiration of the Bible, and to the Faith Once Delivered to the Saints.

Splendid Location, able Faculty, three comprehensive Courses—Regular, Greek, English. Also Training School for Women. Address

PRESIDENT P. W. CRANNELL, D. D.,
Kansas City, Kansas.

Northern Baptist Theological Seminary

Evangelical, Evangelistic, Positive, Practical,
Missionary, Baptist.

Many Moody Graduates attend this Seminary.

GEO. W. TAFT, D. D., President,
1857 Jackson Blvd., Chicago, Ill.

THE PRESTONS**SINGING EVANGELISTS**

Pastors holding own revivals and needing help that has always been a success and whose singing draws the crowds, write for satisfactory terms.

510 South Mills Street, Madison, Wis.

Eight years' experience and not a failure.

"The Sanitary" Individual Communion Cups**Convenient, Noiseless and Sanitary**

The individual communion service permits an impressive ceremony.

We introduced individual cups (many state laws now demand them).

We make the finest quality of beautiful polished trays and supply thousands of satisfied congregations. Send for list of these churches and **FREE CATALOG** with quotations.

SANITARY COMMUNION OUTFIT CO., 41st St., Rochester, N. Y.

**SENT FOR TRIAL****Pastors and Sunday School Teachers**

You Need In Your Work With Boys and Girls a Series of

Chemical Illustrations of Bible Truths

Each illustration has a duplicate set, so one can be used for study and the other for class or church service.

Prepared powders, ready to use. Full directions and helps.

4 Talks 50 Cents Postpaid.

C. A. SCHMITT, 630 South St., Roslindale, Mass.

EVANGELISTS! PASTORS!

If you need a song director, and soloist for your fall and winter revival work, write

MELVYN M. LAWTON

2638 N. Lawrence St., Philadelphia, Pa.

*Excellent Testimonials***Typewriters \$15.00 and up
All Makes**

Your choice of factory rebuilt Underwoods, Remingtons L. C. Smiths, Oliviers and other standard makes. Fully guaranteed. Send for catalog and wholesale price list.

DEARBORN TYPEWRITER CO., Dept. 13, CHICAGO ILLINOIS.

Church Plans

CATALOGUE FREE TO MINISTERS

Price's Window Paper

Send for Circular and Samples

Max Chas. Price, Architect, Punta Gorda, Florida
Formerly, Atlantic Highlands, N. J.

Helps for "Evangelistic" Meetings

"Truth in a Nut Shell." (1-2 million.) For equiper and convert. 16 pp. 2c ea., 15c per doz., \$1.00 per 100. "The Word for the Work." (250,000.) To tip in Bible: 30 subjects. 2c ea., 25c per doz., \$1.00 per 100. "Truth for Sower and Seeker." Personal work made easy. 128 pp. 15c paper, 25c cloth, 35c leather. "First Steps With Christ." By Henry Ostrom, for converts. Foreword by Dr. Chapman. 10c paper, 25c cloth. "Winning Souls." By Dwight E. Marvix. A book full of suggestions. 15c paper, 25c limp cloth. "The Gospel of John." (Marked in red.) To stimulate reading the Bible. 5c ea., 50c per doz. A sample of each of these sent for 25c.

EVANGELICAL PUB. CO., LAKESIDE BLDG., CHICAGO

PICTURES

Our free catalogue, illustrating hundreds of BEAUTIFUL PICTURES—Religious, Historical, Old Masters, etc. Pictures for every purpose. Send for this elegant catalogue, it will delight you.

WESTERN ART PRINT CO. Dept. K, Canton, Missouri.



"200 Eggs a Year Per Hen"

Best Poultry Book Ever Written

Postpaid Anywhere.....50c
With Advocate one year.....75c
Advocate 50c year, 3 yrs. \$1.00
6 mos. 25c. Sample Copy Free.
Two Months Trial, 10c.

POULTRY ADVOCATE, Dept. SYRACUSE, N. Y.



TYPEWRITERS

Special Prices to Ministers and Bible Students. All makes. Underwoods, Remingtons, Smiths, Royal, Corons, Hammond, Blickensderfer. Have sold over 375 Typewriters to students of The Moody Bible Inst., McCormick Seminary, Bethany School and others.

EDWARD LA ZELLE, 515 N. Clark St.
Phone Superior 4506 CHICAGO, ILL.



White Pipe-Tone Folding Organs

16 STYLES-

are SWEETEST in quality of TONE.
STRONGEST in volume of TONE.
LIGHTEST in WEIGHT.
MOST DURABLE in CONSTRUCTION
EASIEST to OPERATE.
PRICES the most REASONABLE.
GUARANTEE the BEST.

A. L. WHITE MFG. CO.
215 Englewood Av., Dept. C.W., Chicago, Ill.

Free Catalogue.

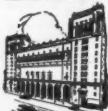
Have You Seen My New

BIBLE CHART TRACT?

Send three cents for sample and terms.

C. F. ELLIS, 104 S. Fremont St., Los Angeles, Calif.

"The King's Business"



A Thoroughly Orthodox
Religious Magazine

FOR HOME AND CHURCH
STANDS FIRM FOR THE OLD GOSPEL
INTERNATIONAL S. S. LESSONS
BY SIX SPECIALISTS

Best Thoughts of Great Preachers
PER YEAR \$1.00; FOREIGN \$1.25. ASK FOR SAMPLE
BIBLE INSTITUTE OF LOS ANGELES, LOS ANGELES, CAL.

PREACHERS AND TEACHERS A Labor-Saving Tool

Indexes and Files Almost Automatically

"There is nothing to compare with it."—Dr. Griffith Thomas.

"An invaluable tool."—The Sunday School Times.

"A great help. Simple and speedy."—Prof. Amos R. Wells.

"To be commended without reserve."—The Continent.

Send for circulars, or the Index itself on approval.

WILSON INDEX CO., Box K, EAST HADDAM, CONN.

Object Lessons of Scripture

The Seven Little Handmaids of the Bible.

7 Pamphlets Illustrated No. 1 to 7 The Set of 7 \$1.00

Get the Seven, price 15c, each postage prepaid. Order by number.

Rev. Chas. Eickenberg, 4029 N. Hermitage Ave.
CHICAGO, ILL.

CHURCH FURNITURE

Pews, Pulpits, Chairs, Altars, Book

Racks, Tables, Desks—EVERYTHING.

The finest furniture made. Direct from our

factory to your church. Catalog free.

DeMoulin Bros. & Co. Dept. 89, Greenville, Ill.



The Lord's Return

By
Rev. Jesse Forrest Silver

Revised Edition, with in-
dex; 311 Pages.

Regular Price.....

\$1.15



This new book, which has passed through several editions, has gained an international reputation. A copy should be in the hands of every student of the Word of God. The author, who was a firm postmillennarian, was converted to the opposite view while engaged in exhaustive research on this subject.

Professor W. H. Griffith Thomas, D. D., says: "When any writers are able to disprove the contentions found in this book it will be time for premillennialists to capitulate." R. A. Torrey, D. D.: "It is simply invaluable."

\$2.25

We offer this book with a year's subscription to The Christian Workers

Magazine, new or renewal, for only.....

or to anyone who will send us two new yearly subscriptions, we will send a copy of the book, postpaid.

CHRISTIAN WORKERS MAGAZINE

163 INSTITUTE PLACE
CHICAGO - ILLINOIS

**A NEW TITLE FROM THIS GIFTED
AUTHOR!**

The Christian Life and How to Live It

—By—

W. H. GRIFFITH THOMAS, D. D.

The true believer will welcome this helpful volume on the fundamentals of Christian living. Growth in grace and in the knowledge of our Lord will be the certain result for one who faithfully applies himself to the suggestions of this instructive book.

16mo., 127 pages, cloth, 75 cents, net

The Bible Institute Colportage Ass'n
822 North LaSalle Street, Chicago

The Bible Through a Telescope

gives the reader a clear and comprehensive view of the Book as a whole. To gain an understanding of anything is it not the part of wisdom first to see it in the large, to note its general and fundamental features? It is no wonder that discouragement and doubt so often attend the haphazard, here-a-chapter, there-a-verse study of the Bible.

But how different when the Bible is viewed as one grand structure, when the foundation, pillars, and beams of God's great plans and purposes of grace to man are seen in relation of part to part and part to whole!

This then is the message of *The Bible Through a Telescope*. As each book passes in review before the reader, truth becomes linked with truth, until the true meaning of the Creation, the Fall, the Curse of the Race, Abraham and his Family, Moses and his Work, Israel in Canaan, the Gospels, the Acts, the Church, and the final Consummation, are clearly seen as one story, one plan, one purpose—a picture of God's love for us, past, present, and future.

"The Bible Through a Telescope,"
by Rev. B. B. Sutcliffe, Teacher in
Extension Dept., Moody Bible Institute,
12 mo., 80 pages, art stock covers,
25 cents net.

The Bible Institute Colportage Ass'n
822 North LaSalle Street CHICAGO

IT WILL COST YOU NOTHING

To possess a copy of our fully descriptive catalogue of evangelical books, pamphlets and tracts. You may need it now; you will want it in the near future; request it today!

To secure our recommendation of helps in print (evangelical only) for Bible class use, sermon preparation, or personal study along some desired and definite lines of thought or teaching.

Let us serve you!

The Bible Institute Colportage Ass'n
822 N. LaSalle Street, Chicago

Do Not Confuse This Book

with any other Dr. Gray has written

Get this one

PROPHECY AND THE LORD'S RETURN

—by—

Rev. James M. Gray, D. D.

Among the Topics Are

What Is Meant by the Second Coming of Christ?
When and Why Will Christ Come a Second Time?
An Exegesis of 1 Thess. 4:13-18; 2 Cor. 1:1-10; and
Matt. 16:13 to 17:8.

To show that these questions are treated in the Old Testament there are chapters on:

The Witness of the Old Testament Prophets to the
Coming Crisis.

The Key to the Imprecatory Psalms.

The Dream of History, or Is the World Growing Better
or Worse?

The Last World-Monarchy.

"One may not be able to accept all the results of his research but he must admire his earnest effort to learn what is the 'Mind of the Spirit' on these difficult problems."—*Christian Intelligence*.

Cloth, Net 75c.

The Bible Institute Colportage Ass'n
822 North LaSalle Street, Chicago

We Give Thanks to God for Such Helpers as the Following:

Read how one man has been helping to extend the circulation of THE CHRISTIAN WORKERS MAGAZINE, and then what a worker in India writes, who receives THE CHRISTIAN WORKERS MAGAZINE from our Missionary Fund:

"To The Christian Workers Magazine,
My Dear Sirs:

"May 30, 1919.

"I wish you would put my name on the mailing list of your magazine for a long, indefinite period, say eight or ten years. We may not live so long as that, or the Lord may come for His people before that, but if we cease to need it, some way you may find it out and then you can stop it.

"I am enclosing a fifty-dollar liberty bond for your use. My present subscription is not quite out yet, and this will continue that when it expires.

"We pray God's richest blessing on every member of the Institute and its great work as a whole.

"Sincerely yours,

The above party wrote to THE CHRISTIAN WORKERS MAGAZINE again as follows:

"July 3, 1919.

"The Christian Workers Magazine,

"Mr. S. A. Woodruff.

"My dear Sir:

"Please send THE CHRISTIAN WORKERS MAGAZINE to each of the following names for five years:

Rev. _____, D. D.

Rev. _____

Rev. _____

"Enclosed you will find two government bonds of fifty dollars each, one hundred dollars. You can use these to extend THE CHRISTIAN WORKERS MAGAZINE'S influence, or if, in your judgment, some other department of The Moody Institute work needs it worse, then apply it there.

"Now—please send me three receipts, one for each man, giving his name and, without referring to the consideration, state that there is due him five years' subscription to THE CHRISTIAN WORKERS MAGAZINE, and state to each that if he changes his address he must promptly notify your office so that he gets his paper promptly.

"Hoping and praying for a great blessing on 'Moody,' I am

"Very truly yours,

After receiving the above letters and encouragement, we received the following from a local pastor in India:

4th June, 1919.

"Dear Brother in the Lord:

"Greetings in His holy name. I thank God always for you, making mention of you in my prayers. I am writing this to send a few lines as it is long since I wrote. My hearty thanks for your kindness in sending me the magazine, but I do not get it regularly. Perhaps it goes astray. Sometimes it arrives, three or four months back, all the wrappers torn. Will you kindly add, via Erode and Bhavani to my address, as it will help the sorters much.

"Today was mail day and as you know, my mails are delivered to me once a week, as I am out of the way. Today I went in advance to meet the mail carrier, as I eagerly look forward to. There was only one packet for me and that was your magazine. How my heart rejoiced as I tore open your paper and how disappointed I would be, even if yours had not arrived. God only knows. May He bless you and your ministry richly.

"Our work here is going on all right and God is blessing our poor efforts to the salvation of the poor outcasts. I have just come back from an eight days' preaching tour. Five of our workers accompanied me. We reached 21 villages on foot, covering a length of 46 miles. We spoke to 1,590 men and women and distributed a number of gospels and tracts. In several villages the people begged us to build schools for them and send Christian teachers, but funds are not forthcoming. The field is already white to harvest, but the labourers are few, pray ye therefore that the Lord of the Harvest may send forth more labourers. I am really overburdened to see these thousands of people still without the gospel. Pray for this also, for us, that utterance may be given to us. The coming of the Lord draweth nigh, so let us do all we can, and I wish some of the American friends will join heart and hand in this great Evangelization. I lay this matter before the Lord, who is able to do exceedingly abundant above what we ask or think.

"With Christian regards, I remain,

Yours in His Service,

We receive many letters like the foregoing, but cannot always publish them in our pages. We recently placed upon the mailing list over 100 missionaries' names and we trust the Lord will continue to bless this ministry. Gifts large or small, for extending the influence of THE CHRISTIAN WORKERS MAGAZINE will be appreciated. Address The Christian Workers Magazine, 163 Institute Place, Chicago, Ill.

he

HE
dia
our

r ten
ed it,
l this

."

NE

se to
ment
dera-
state

."

fol-

riting
azine,
ppers

oday
l that
yours

casts.
ed 21
spels
funds
Lord
thout
gh, so
ation.

."

nem
ries'
arge
GA-
163